DIVINE WORD Messenger

JULY - AUGUST
1969

NATIONAL SURVEY OF BLACK SEMINARIANS IN U.S.

NEW BLACK PASTORS

PROFILE OF A MISSIONARY

Enroll yourself and your loved ones in the **MISSION LEAGUE** in honor of the **BLESSED TRINITY**

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

* A share in 3 Special Masses every day (2 for the living and 1 for the dead).
* A daily participation in the 3,000 Masses offered by our Divine Word Missionary Priests.
* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
* A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for Our Missionaries

INDIVIDUAL

One Year Membership $1
Perpetual Membership $10

FAMILY

Perpetual $25

Write to:
Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Dear Father Provincial: I request .....

..... membership for .....

....., living—deceased (Encircle correct word) at address .....

..... City .....

Zone .....State .....Zip .....

ST. JULES DAY CARE CENTER is caring for children from indigent families. WE GET NO STATE OR FEDERAL AID and must depend on the generosity of friends to provide hot meals and bus transportation for our children. Teachers are working on a volunteer basis. ANY donations of money, school supplies, clothing, books or toys will be greatly appreciated. Send to:

St. Jules Church
601 Magnolia Street
Franklin, La. 70538

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JULY-AUG. 1969 VOL. 46, NO. 4

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EDITOR
Geo. G. Wilson, S.V.D.

MANAGING EDITOR
John Gerding, S.V.D.

CONTRIBUTOR
William J. Kelley, S.V.D.

COVER

A picture out of the past. Many are called but . . .

Subscription Rates:

1 yr. — $2; 2 yrs. — $4;
3 yrs. — $5.

Address all correspondence: **Divine Word Messenger**, Bay St. Louis, Mississippi 39520.

FOTO CREDITS:

Fr. Gomes, MACLONE, Somerville, Mass.; Fr. Whedbee, ACKAD, D.C.; Fr. Noel, HARRIS & EWING, D.C.; others, Staff or contributed.

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GRADUAL GROWTH

The Latin dictum "Crescit eundo," meaning a thing grows as it goes, applies very fittingly to our survey on the Negro priests in the United States. My 26 years in Africa did not permit me to keep up with the number of black priests being ordained yearly. My class of 1941 added four and so have the subsequent years.

The report shows a gratifying increase among the diocesan clergy. How different from former times when the majority were members of Religious Orders or Congregations! In those days, if a Negro youth desired to become a priest, he had to, most probably, enter a religious community to be sure of attaining his coveted goal. This reminds me of a business practice in Ghana during the last World War—If one wanted to buy, for instance, a piece of cloth, one would also have to buy something else in addition to get that desired piece of cloth. This was known as "conditional sales." The reason behind the practice was that there was a limited supply of some goods, and an unlimited amount of other items, and the storekeepers wanted to clear their supply of surplus goods. Likewise a Negro candidate usually applied for membership in a religious society for one reason, and that Community accepted him for another. But the vocation to the priesthood and the calling to the religious life are, as is well known, two different graces from God.

"A thing grows as it goes." This survey recalls to mind one of the parables of our Divine Master about a farmer who planted a grain of seed and apparently did not notice how day and night it grew to full strength. God's work may be impeded but never stopped. Since it is His Will that a Negro clergy should be established for His honor and glory, He will surely see to it that the doors of opportunity for its growth will be widened; for He wills that the Negro clergy should grow as it goes.

National Survey of Black Seminarians in U. S.

Editor's Note: DIVINE WORD MESSENGER staff members are very grateful to the superiors of seminaries and provinces for the courteous returns of their questionnaires. Many thanks!

Always interested in obtaining and publishing data concerning the Church and black people, the DIVINE WORD MESSENGER sees in the progress that is being made a mandate to continue this public service. It feels impelled to bring up to date and make available statistics relative to the number of black priests and brothers, as well as of black candidates for the priesthood (seminarians) and the religious life (postulants and novices).

The above excerpt from a letter accompanying a questionnaire formed the basis of appeal in an investigation by the staff of the DIVINE WORD MESSENGER to superiors of religious and diocesan seminaries to determine the number of black candidates for the priesthood and Brotherhood in the United States. A summary of replies received revealed that there are 405 black youths in U.S. seminaries preparing for the priesthood. A breakdown of this total points out the following data:

1) There are 139 scholastics or seminarians who are due to be ordained in 1976.
2) There are 266 students who are enrolled in the minor seminaries in the U.S.
3) A few students of African descent from foreign lands are preparing for the priesthood in U.S. institutions.

"I will make you fishers of men."

Major Seminarians

Of the 139 scholastics reported, 77 are enrolled in U.S. seminaries as religious or as having the intention of joining a Religious Order, and 62 are enrolled in U.S. seminaries with the intention of entering the diocesan priesthood. By Religious Order is meant the profession of one or more vows as Obedience, Poverty, or Chastity by members; priests of Religious Orders may be distinguished from the diocesan clergy with the initials, as S.J., O.S.B., S.S.J., or S.V.D., behind their names. If a diocesan priest has initials behind his name, they describe the degree or degrees he has earned in a university or school of divinity. Diocesan priests may be committed to promises, but they do not make vows.

Seminarians for Religious Orders. U.S. scholastics in Religious Orders exceed diocesan seminarians by 15 or 56%, a decided change or shift; for example, in the year of 1961-1962, when a similar survey by DIVINE WORD MESSENGER revealed 64 black candidates in U.S. major seminaries, 73%, as compared with 56% in 1968-1969, prepared for Religious Orders.

Seminarians for the Dioceses. Today there is a tendency for more seminarians to enroll in diocesan seminaries, a significant finding in the survey. This increment causes a shifting in balance, and as attendance in minor secular seminaries indicates the outlook of

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blacks selecting the diocesan or secular priesthood seems good. The combined totals of major and minor seminarians attending U.S. institutions for the priesthood are 182 for the religious and 223 for the dioceses.

Size of Classes. Further sifting of figures indicates that the size of the ordination class of 1969, with 7 U.S. black priests (five foreign members not included), when compared with previous classes is about average. There are gains in ensuing years: in 1970, 10 are scheduled to be ordained; in 1971, 11; in 1972, 12; in 1973, 16; and an all time high in 1974, 39. For a distribution of ordinations of black priests through the years beginning in 1854, when there was 1 black priest and ending in 1966 when the total of black ordinations, living and dead, amounted to 188, sizes of classes, fluctuated with the highest of 15 appearing in 1961, and again in 1965. (See graph, p. 60.)

MINOR SEMINARIANS

One hundred sixty-two students are enrolled in diocesan minor seminaries with the intention of becoming diocesan priests; and 104 are enrolled in U.S. schools with the intention of becoming members of a Religious Order. We believe this upsurging of attendance for the diocesan priesthood, if we are allowed to suggest reasons, is due to

1) Integration of schools—the potential vocation is exposed to broader aspects for the priesthood.
2) Attractive programs—especially when the youngster is allowed to attend school while yet staying at home in the family group.
3) The present policy of acceptance —gives the black candidate a freedom of choice as well as a feeling of belonging.
4) The desire to be helpful—to be in a situation whereby a black priest can reach and help his ethnic group.

"What shall I rend the Lord for all He has given me? I will take the cup of salvation and call on the name of the Lord."

FOREIGN SEMINARIANS

The foreign students preparing for the priesthood in American institutions come from the West Indies, Central America, and Africa. Most of them will return to their homeland for work; a few, however will remain for assignment in the U.S., either as members of a religious community or of the diocesan clergy. Twelve scholastics from foreign lands are preparing for the priesthood in U.S. institutions; five are for the diocesan clergy, ten were reported studying in a vicariate in their homeland — the vicariate being administered by a province in the U.S. About four foreign seminarians, as far as it could be determined, will remain attached to a U.S. order or diocese.

RETROSPECTION

In the year 1968-1969, the number of U.S. black scholastics, 130, attending U.S. seminaries doubled the student body of 64 in the year 1961-1962, an increase of 103%. With changes of certain policies, black seminarians are receiving some encouragement for entering the diocesan priesthood, and there is a shift in aspirants from the Religious Order toward the secular or diocesan priesthood. In 1947, for instance, the MESSENGER (then St. Augustine's) listed 21 Negro priests,

(*Continued on page* 60)

NEW BLACK PRIESTS

Rev. Clifford L. Augustine

Rev. Dolis Durall

Rev. Jaime Franco

Twelve black seminarians were reported as ordained priests in 1969. Of this number there are seven from the United States, one from Puerto Rico, three from Africa, and one from Central America. Of the Americans, four are members of Religious Orders, while three are members of the diocesan clergy. Among the seminarians from abroad who received all or part of their priestly training in the U.S., three belong to religious communities, and two to dioceses.

There are now about 185 priests of African descent in the U.S. religious and diocesan communities. The survey did not cover the total number ordained throughout the years, though many superiors gave names or number of the ordained black priests in their provinces or dioceses. Though the DIVINE WORD MESSENGER has attempted to gather annually information pertaining to the ordination of black clerics since 1947 when there were only 21 black priests, the reports are not conclusive because a few black priests, as well as a few superiors, are of the opinion that there should be no line of demarcation between the two groups of black and white priests and consequently do not respond to our inquiry. Moreover there is no way of knowing how many black priests have left since the recent shake-up.

Since the last report on Black priest statistic, Father Columban Clinch, O.S.B. and Father William Lane have gone to their eternal reward.

REV. CLIFFORD LOUIS AUGUSTINE

Father Augustine, the son of Luke Augustine and Candida Augustine, was born in Hopkins, British Honduras on Sept. 18, 1939.

He attended the Holy Family Grammar School there from 1946 to 1954; the Lyaam Agricultural College at Stann Creek from 1957 to 1961; the Cardinal Glennon College at St. Louis, Mo., from 1961 to 1965 where he also took his course in philosophy. He entered eventually Kenrick Seminary for his studies in theology and attended classes at the St. Louis University where he received the degree of M.Div.

On June 20, 1969 Father was ordained for the diocese of Belize by the Most Rev. Robert L. Hodapp, S.J., D.D., in his parish church of the Sacred Heart, Stann Creek, which is in the charge of the Jesuit Fathers.

Father Augustine's first priestly assignment is at Holy Redeemer Cathedral, Belize.

REVEREND DOLIS DURALL

Born in Morgan City, La. on Nov. 13, 1943 of Dolis and Rose Lee Durall, the young priest began his climb toward the priesthood by attending the Cathedral Grammar School in Kansas City, Mo. in 1956. It was there that he

(*Continued on page* 61)

Happy Me

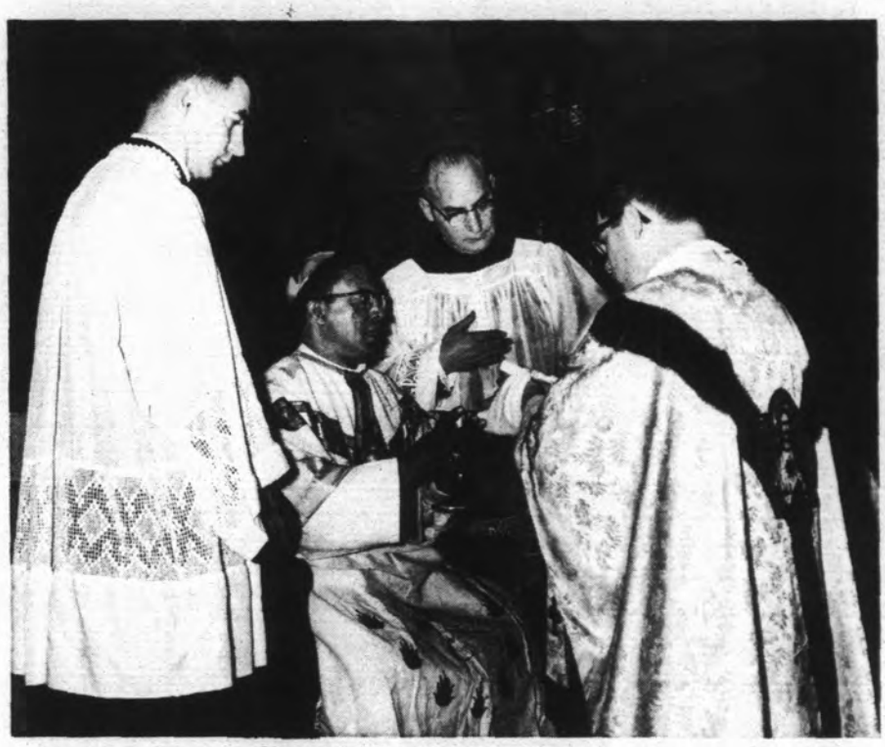
THE SUMMONS
"Let him who is to be ordained come forward . . ."

IMPLORING HEAVENLY ASSISTANCE
"All ye Saints of God intercede for him!"

BESTOWAL OF POWER
"Receive the Holy Spirit . . ."

POWER BESTOWED ACKNOWLEDGED BY CONFRERES
"We are brothers . . ."

Memories *for the* Laborers in the Lord's Vineyard



RECEIVING THE CHALICE AND ALTAR BREAD
"...receive the power to offer Mass for the living and the dead."

SHARING HIS JOY
"May the blessing of Almighty God . . . descend upon you and remain with you forever!"

THE KISS OF PEACE
"Peace be with you!"

NEW BLACK PASTORS

Rev. Gene R. Wilson, C.PP.S.

Rev. Dominic Carmon, S.V.D.

Rev. James LaChapelle, S.V.D.

Rev. Dominic Carmon, S.V.D., Rev. James LaChapelle, S.V.D., and Rev. Gene Wilson, C.PP.S., are newly appointed black pastors. There are about 25 black pastors among the 185 black priests. They will blaze a trail along which it is hoped many a black youth will follow; for these pastors having themselves borne "the burden of the day and the heat" as associates, or in some other worthy secondary capacity, know what it takes to be a priest "after God's own heart."

REV. GENE R. WILSON, C.PP.S.

Father Gene R. Wilson, C.PP.S. became another black priest to assume the reins of governing a parish. He has been appointed co-pastor of St. Adalbert's parish in Cleveland. This position gives him the distinction of being the first black pastor of a Catholic Church in Ohio.

Fr. Wilson, 40, was ordained in 1960 for the Congregation of the Precious Blood. Prior to his request for a pastorate, he was head librarian and instructor at the Brunnerdale high school seminary.

FATHER DOMINIC CARMON, S.V.D.

Among the many appointments which John Cardinal Cody made for the Archdiocese of Chicago, none have had so great significance for the Divine Word Missionaries as that of placing the Rev. Dominic Carmon, 38, a missionary of that Society in the pastorate of St. Elizabeth's Church. He will be the first black S.V.D. to be in charge of that congregation. Since his ordination in 1960, Father Carmon has been doing mission work in Wewak, New Guinea.

Commenting on his appointment as the first black S.V.D. pastor in Chicago, he remarked that his appointment as pastor of St. Elizabeth's was another opportunity to make the Catholic Church relevant to all the members of the black community. "I am here," he further stated, "to offer my services to bring justice where injustice exists; to free men from the oppressive forces that burden them, and to instill love where there is hate."

FATHER JAMES LACHAPELLE S.V.D.

Appointed as the associate pastor with Father Carmon was the Rev. James LaChapelle, 30, another Divine Word black missionary. He was ordained at Rome in 1964. He supported Father Carmon's intention to work for the betterment of the black community. "I will continue to be a part of the forward thrust for black control in the black community," he affirmed.

As Divine Word Missionaries, Fathers Carmon and LaChapelle began their training for the priesthood at the Divine Word Seminary, Bay St. Louis, Mississippi. Fifty years of S.V.D. foresight in establishing a seminary to train young black men for the priesthood and religious Brotherhood, made these appointments possible.

The Divine Word Missionaries pioneered the first seminary for black candidates to the priesthood in Greenville, Mississippi in 1920.

Profile of a Passing Missionary: Father Kist

By GEO. G. WILSON, S.V.D.

Rev. John Kist, S.V.D.

He was a quiet and unassuming person, but one whose spirit of dedication has drawn a few to follow in the footsteps of our Divine Master. This is our tribute to the late Father John Kist, S.V.D., whom I have known since 1935.

As a missionary he had filled his life with many years of service. His first assignment after ordination was at his alma mater, St. Augustine's Seminary as assistant prefect and later as treasurer. Some years following, the teaching of mathematics and science in the Divine Word Seminary at Girard, Pa. engaged his whole attention. The Church of Our Lady of the Divine Shepherd in Trenton, N.J. and Francis Xavier Mission in San Francisco, Calif. claimed him as a devoted assistant. From the latter place he was promoted to the pastorate of St. Mary's Church, Vicksburg, Miss. and finally to that of St. Francis Church, Yazoo City, Miss. where he was forced to resign at the beginning of this year because of his health.

It was here that his youthful dream of helping oppressed peoples was eventually fulfilled when, like some other Catholic clergymen of the nation he became involved in the freedom and civil rights movement. On learning of his illness, Charles Evers, the Negro mayor of Fayetteville, Miss. sent him a wire of get-well-wishes as a token of his esteem for the generous efforts of the ailing missionary in aiding the cause.

Plagued with poor health, and yet consumed with an urgent desire to bring souls to Christ, he would seem to be consciously enacting that thought-provoking statement so often quoted: "I shall pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again." Even while confined to his bed, he was always cheerful and grateful for the least service rendered. Father Kist received his summons to enter into the joy of His Divine Master Whom he served so generously on June 24. May he rest in peace!

Domine Non Sum Dignus

By J. R. RALPH CASIMIR

LORD I AM NOT WORTHY—
Alas, poor I, vile worm of earth,
So lame and frail, of humble birth
What claim at all have I of worth?

THAT THOU SHOULDST ENTER UNDER MY ROOF—
And 'neath my roof lives poverty,
How can I shelter give to Thee?
List Thou, Saviour, to this my plea:

BUT ONLY SAY THE WORD—
For just a Word, that blessed Word
From lips of Thine so sweet, O Lord,
'Gainst sin and woe poor me will gird.

AND MY SOUL SHALL BE HEALED—
And then my soul, now sick doth feel,
What'er betide be 't woe or weal,
O Bread of Life, Thy Word will heal.

(*Continued from Page* 54)

18 or 86% religious; in 1950, of the total 32, 23 or 72% were religious; in 1957, 49 out of 73 or 67% were religious; in 1966, 118 out of 164 or 72% were religious; and in 1969, 130 of a total of 185 or 71% belong to religious communities. It is believed, however, in a few years there will be an even proportion.

The total number of seminarians, white and black, enrolled in U.S. institutions in 1967-1968 is 37,383 (CARA). Only 405 or 1.1% are black seminarians.

"Peace be with you."

Sources of Data. A questionnaire asking for numbers only and a promise not to draw attention to any particular religious order or diocese was sent to 127 rectors of diocesan schools, both major and minor, and 261 provincials or heads of provinces of Religious Orders. Sources for obtaining names and addresses for these superiors were:

1) THE OFFICIAL CATHOLIC DIRECTORY, 1968.

2) CARA, a Descriptive and Statistical Directory of U.S. Catholic Institutions for the Training of Candidates for the Priesthood, 1967-68.

The returns of the questionnaires that were distributed in all sections, north, south, east, and west, and which represented, therefore, a proper cross-section, were considered satisfactory for the purpose of the survey. When no response came after several weeks, a second questionnaire was sent to the superiors.

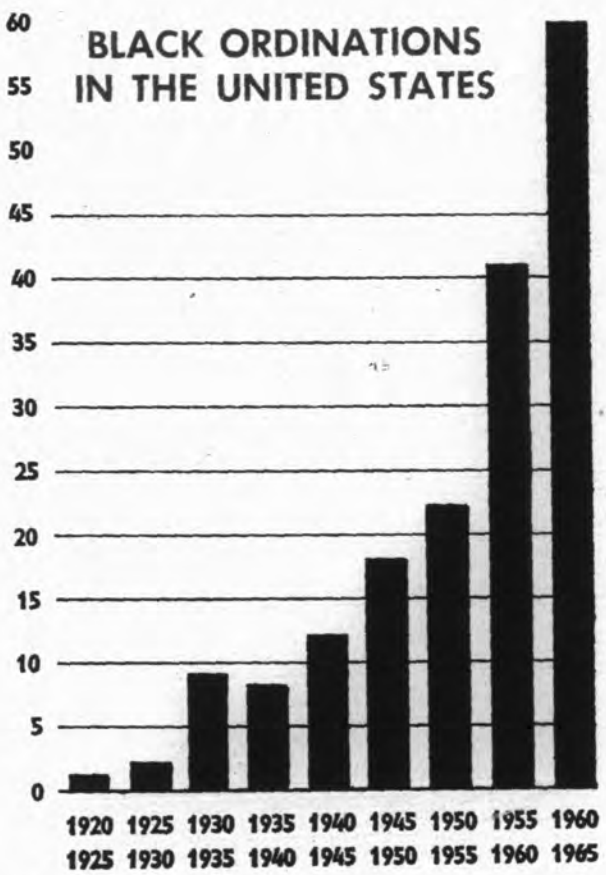
119 or 94% replies came from diocesan rectors.

227 or 87% replies were received from provincial superiors.

C. Labat, *Compiler*

Further observations of the survey will continue in the next issue.

GRAPH SHOWING SIZE OF CLASSES OF BLACK PRIESTS THROUGH THE YEARS



New Black Priests

(*Continued from page* 55)

entered St. John's Seminary in 1960. His college and philosophy studies, however were taken five years later in Conception, Mo. Kenrick Seminary of St. Louis, Mo. introduced him to the study of theology, while Conception Seminary successfully completed the course with a degree of B.A. in 1969.

The young cleric was ordained by Bishop Charles Helmsing on May 24, 1969 for the Kansas City—St. Joseph diocese at St. Vincent's Church, Kansas City and where on the following day he offered his First Mass with Rev. Mr. Clarence Deddens of St. Louis and Rev. Reginald Cooper serving as Deacon and preacher, respectively.

REV. JAIME FRANCO

The last child of a family of eight brothers and four sisters, Father Franco saw the light of day for the first time in Santurce, Puerto Rico, on April 16, 1941. His parents are Rafael Franco and Carmen Beltran.

He attended the Padre Rufo and Labra schools for his elementary studies as well as the Central High at Santurce. His college and philosophy courses were completed at the Catholic University at Ponce, Puerto Rico where he earned a B.A. degree. After finishing his theology studies at St. Vincent Seminary, Florida, the degree of B.D. was conferred upon him.

Archbishop Luis Aponte Matinez ordained him for the diocese of San Juan, P.R., at Our Lady of Guadalupe, Puerto Nuevo, P.R. on June 14, 1969.

His first Mass was offered June 19 in the same church in which he was ordained; the Rev. Fr. Rafael Fontanez being the Archpriest.

REV. MARTIN GOMES, SS.CC.

This young cleric is the son of the well-known family of Antonio and Lydia Gomes of New Bedford, Mass. He is the second oldest of the children comprising 5 brothers and 5 sisters.

His schooling naturally began in his native city at St. James Grammar

Rev. Martin Gomes, SS.CC.

Rev. George A. Whedbee, C.M.F.

School and was continued there at the New Bedford Vocations High School. From there he enrolled in St. Mary's College in Winona, Minn. and obtained the degree of Ph.B.

Being attracted to the Congregation of the Sacred Hearts of Jesus and Mary (SS.CC.), he pronounced his first vows on August 22, 1963 at Fairhaven, Mass. and final vows at the Queen of Peace Seminary, Jaffrey, N.H. on Sept. 14, 1966.

The young Levite was ordained by Bishop James L. Connolly of Fall River on May 26, 1969 in Fairhaven, Mass.

Very Reverend Eugene Robitaille, SS.CC., was the preacher at his first Mass, concelebrated with Revs. Eugene Robitaille, Raymond Mahoneu, Anthony Pohle, Raphael Flamia, Clement Beaulieu, and Killian O'Sullivan June 1 at St. James, New Bedford, Mass.

REV. GEORGE A. WHEDBEE, C.M.F.

Son of Mr. and Mrs. Joseph Whedbee, of 150-32 115th Avenue, Jamaica, N.J., Father Whedbee was ordained to the Catholic priesthood Saturday, Feb. 22, 1969 by His Excellency the Most Rev. Thomas Terence Cooke in St. Thomas the Apostle Church, N.Y.

Father Whedbee, 44, a convert to Catholicism, celebrated his First Mass the day after his ordination in the Church of St. Clement Pope, South Ozone Park, N.Y. It was a concelebrated Mass with the Rev. Lawrence B. Hope, C.M.F. delivering the sermon.

Rev. William P. Noel, O.S.F.S.

Rev. Joseph Ovis, O.S.F.S.

Born Feb. 14, 1925 in New York City, Father Whedbee attended elementary school at P.S. 69 and P.S. 184 there; DeWitt Clinton High School; Claretville Seminary in Los Angeles, Calif.; and Catholic University of America, Washington, D.C. He entered the Claretian Novitiate in Terre Haute, Ind. in 1960 and made his first profession of vows there in 1961.

Father Whedbee, therefore, is a member of the Claretian Missionary Fathers who staff missions overseas, work in inner-city parishes, and serve as chaplains to Catholic students attending secular colleges and universities in the U.S.

REV. WILLIAM PATRICK NOEL, O.S.F.S.

South Africa claims him as another son of the soil. Father Noel, whose father was the late Alexander Noel, and whose mother, Frances Noel, still living, was born in Matroosfontein on Nov. 30, 1928.

His school training began in his native town in 1934; high school and college studies were completed in Parow Cape. A thirst for further knowledge compelled him to leave his homeland in 1963 to seek admission to Niagara University, Niagara Falls, New York, where he applied himself to the study of philosophy. DeSales Hall, Hyattsville, Maryland beckoned him in 1965 to join the ranks of its students in theology.

The good repute of the Oblates of St. Francis de Sales always held an attraction for Father Noel. It was not, therefore, surprising that after his return from his studies abroad, that he should seek admission in their number. After being enrolled among the professed members by pronouncing first vows in 1948, he persevered in his purpose to dedicate his life by taking final vows in 1954.

Father Noel was ordained in his native town by Cardinal Owen McCann on June 28, 1969 and offered a Concelebrated Mass in his parish church of the Holy Trinity on June 29, 1969.

REV. JOSEPH OVIS, O.S.F.S.

This ardent Levite travelled all the way from his homeland in South Africa at one period of his life to the States in order to realize in part his calling to the priesthood. Father Joseph Ovis, the son of Joseph and Sara Ovis, was born in Vredendal, C.P. of South Africa, on Oct. 23, 1932.

Father Ovis started on the long road of learning at the Grammar School of his home town in 1939. At Parow, Cape Town, he made his high school and college studies several years later. Niagara University, Niagara Falls, New York had his name on the roster for philosophy from 1963 to 1965; DeSales Hall, Hyattsville, Md., had him enrolled among its students of theology from 1965 to 1969.

On returning home, he was attracted by the religious life of the Oblates of St. Francis de Sale who are in charge of his home parish church, and so he entered their Novitiate and pronounced his first vows as a member on Dec. 28, 1948 in Onseepkans, South Africa, and final vows on Dec. 28, 1953.

The ordaining prelate, a member of his Order, the Most Rev. John B. Minder had the singular privilege of raising Father Ovis to the dignity of the long-sought-after priesthood on June 27, 1969 in the Church of SS. Peter and Paul. Among the concelebrants at his First Mass in his parish church was one of his longtime friends, Father A. Mannik, O.M.I., who was the first colored priest to be ordained in South Africa.

ALONG THE DIVINE WORD MISSION TRAIL

Divine Word Seminary, Bay St. Louis, Miss. In response to their Divine Master's invitation to come to Him for spiritual renewal, 32 of our missionaries burdened with their pastoral cares came to make the annual Retreat during the first week of June. Father Nathaniel Machesky, O.F.M., also an apostolic laborer of Greenwood, Mississippi was the Retreat-Master. The Spiritual Exercises concluded with a Mass of Concelebration during which all renewed their promise of loyalty in Christ their King.

About 30 Junior Knight of Peter Claver from Mobile came on an excursion and a tour of the grounds.

New Orleans, La. Realizing that "An ounce of prevention is better than a pound of cure," Father Francis Theriault, the pastor of St. Augustine's Church and his associate, Father Patrick Lee, are busily engaged with the youth in a religious and recreational program called, "Summer on Esplanade." As a ecumenical gesture the program includes the youngsters of St. Ann's Episcopal Church. Mr. Hiliary Carrere, one of our Divine Word seminarians from our seminary in Epworth, Iowa is assisting with the program.

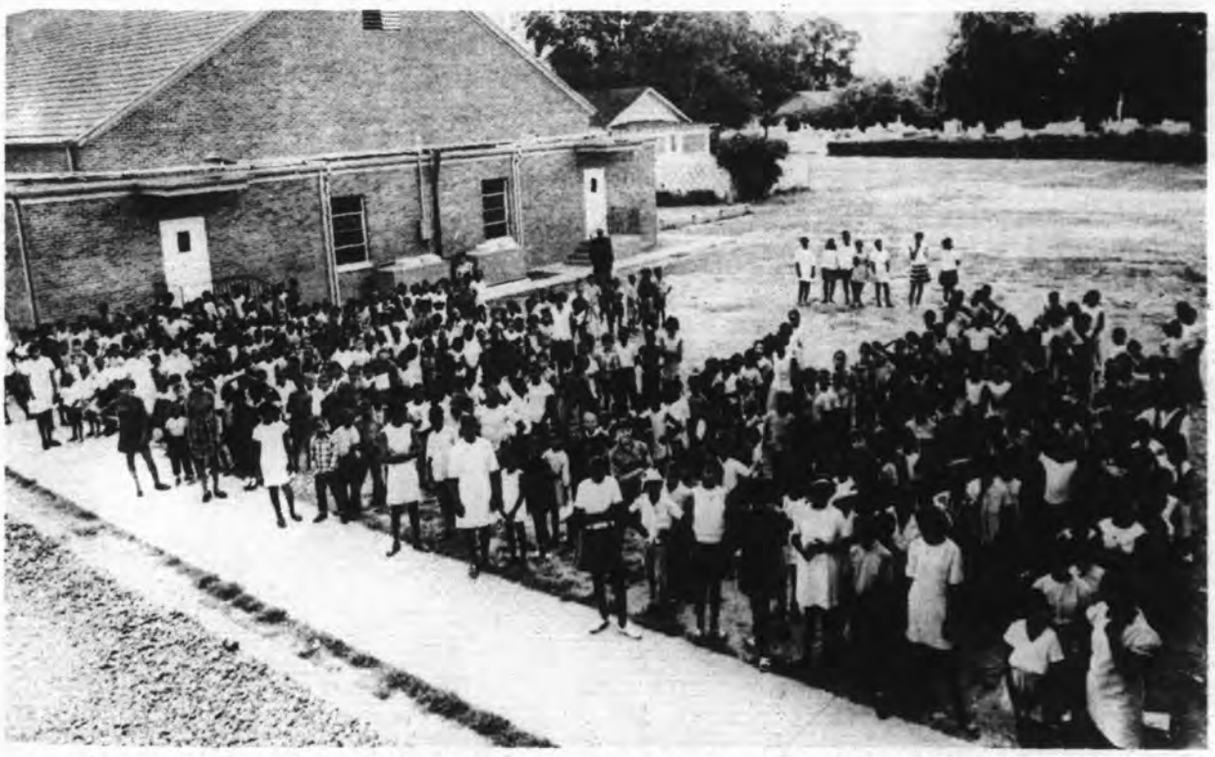
For the same purpose, three of our Divine Word seminarians from Bay St. Louis, Miss. have been assigned to three different parishes in New Orleans in collaboration with the WITNESS PROGRAM. They are Curtis Guillory, James Burnett, and James Pawlicki. They lodge at the Notre Dame Seminary. Over 100 seminarians and 35 nuns are likewise engaged in the Witness Program.

Lafayette, La. Just one week after school closing at the Immaculate Heart of Mary in Lafayette, 500 youngsters signed up for the Summer School of Religious program. Music, plays and some other interesting activities heighten the children's interest in the plan of Instruction.

Franklin, La. At St. Jule's in Franklin, Sisters Irma, Emmanuel and Maria of the Eucharistic Sisters of St. Dominic have been following the commitment of their dedicated lives by visiting homes and preparing candidates for First Communion. As a result of their efforts 12 have been able to approach the Holy Table. Previously only 9 made their First Communion under the new system of parental guidance.

Fr. Frank has recently been in the forefront in encouraging the sugar cane workers to attend the U.S. Department of Agriculture meeting in Houma, slated for June 26. On the agenda were the wages due to the workers for the coming year and the amount which the plantation owners are obliged to pay the tractor drivers and field hands.

Baton Rouge. In order to intensify the meaning and value of the Christian way of life, Fathers Powell and Artis of St. Paul in Baton Rouge have embarked upon the promoting of a cultural and enrichment program for the summer. The youngsters are taken in the morning while the teenagers are assembled at night.



Summer School of Religion at Immaculate Heart of Mary, Lafayette. "Religion is a great force—the only real motive in the world."—SHAW

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DIVINE WORD Messenger

Special Hurricane Issue

SEPTEMBER-OCTOBER
1969

HORROR, DESTRUCTION OF HURRICANE CAMILLE

THE EFFECTS OF HURRICANE CAMILLE IN OUR COMMUNITY

MISSION SUNDAY: POVERTY IN THE SPACE AGE

An Electron of Inspiration

by GEORGE WILSON, S.V.D.

Electricity, an invaluable servant to mankind, consists of several elements of which the electron plays an important part. Similarly the ideas which promote religion, science and arts, and other forms of human enterprise spring from an important source, i.e., an inspiration. May the following observations on the Rosary serve as an electron of inspiration to spur souls on in their pursuit of good and in their conquering of evil forces.

In Father Kelley's graphic account in this issue of the horror, destruction and confusion wrought by the hurricane "Camille" he tells us that he was asked by some in the shelter to lead the distraught crowd in prayer. The Rosary was devoutly recited, probably as never before. As the fury of the raging storm mounted, some allowing themselves to be overwhelmed by their feeling of insecurity, began to cry; but others continued to finger their beads in earnest prayer.

It was the Rosary which served as an electron of inspiration to encourage the kneeling group to renew their confidence in the Lord of the elements Who permitted the storm to rage. It was the Rosary, the prayers of which revealed something of their enduring beauty and profound meaning, and thus caused the fears of the suppliant group to dissolve into loving trust in God's infinite mercy. Surely, He Whose "eye is upon the sparrow"—as the lyric expresses it, would not allow them to become a hapless and helpless prey to the brutal forces of nature unleashed in the devastating hurricane. "God tempers the wind to the shorn lamb," wrote a well-known poet of his time. The Rosary helped to remind those who prayed as well as those who listened that even in the distressful situation in which they found themselves that they were of greater value than any lamb or creature. Did they not address their Creator as "Father"?

Like David's sling and five stones, a frail weapon, the Rosary, a string of beads has scored victories, not once as David's weapon did, but many, many times as history records. Like the Prophet Isaias, poultice of figs applied to the bedridden King Ezechias, as recorded in Holy Writ, the Rosary possesses latent power to heal disorders, not only of one individual but also of society as a whole. Again, history testifies to this fact.

But just as ideas must be properly used in order to produce the desired results, so the Rosary must be properly employed in order to realize Christ's promise: "Ask and it shall be given you." On giving us this marvelous means of acquiring supernatural power, our Blessed Lady never intended that it would be employed like the prayer-wheel of the Tibetan Buddists, nor like a computer. "Haste is the death of devotion," affirm the saints. Hence we should pray the Rosary as well as we can. This means that we try to recite it with *attention and devotion;* for after all, if anything is worth doing, it is worth doing well. St. Theresa of Avila used to warn her nuns against the mechanical recitation of vocal prayers recited rapidly, as if one were dispatching a mere duty. The praying of the Rosary is no mere duty like sweeping or washing dishes. If as is said, "prayer moves the hand of Him Who moves the universe," what must one expect from such an eminent means as the devout recital of Our Blessed Lady's beads? It is worth all the time and energy put into it; for no one can pray the Rosary for any length of time without benefiting from it in one way or another.

DIVINE WORD MESSENGER

SEPT.-OCT., 1969 VOL. 46, NO. 5

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MANAGING EDITOR

John Gerding, S.V.D.

CONTRIBUTORS

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COVER: The Sisters of Our Lady of Guadalupe, Mexico, cooks at our seminary, were forced to adopt Boy Scout methods after Camille's visit.

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INTENTIONAL SECOND EXPOSURE

An Electron of Inspiration

by GEORGE WILSON, S.V.D.

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HORROR, DESTRUCTION OF HURRICANE CAMILLE

by FR. WILLIAM KELLEY, S.V.D.
Chaplain Hancock County Mississippi

"If hurricane Camille had moved one degree west it would have blasted Lake Pontchartrain into a flood which would have drowned thousands of people in the New Orleans area.

Barometric pressure at 26.6 hurricane Camille roared at 190 miles per hour bursting the glass in police cruisers and collapsing motor vehicle tires. Louisville & Nashville Railroad tracks in the Bay St. Louis, Mississippi area were twisted like pretzels. Anybody who lived through that storm will never be quite the same in a whole lifetime."

When I woke on Sunday morning, August 17, at Corpus Christi parish, New Orleans, where I was helping out, I turned on the television to get the

The Hancock County Courthouse, where the Rosary was prayed . . .

latest advisory on Hurricane Camille. Hurricane warnings had been extended to Biloxi the night before. Now the warnings were in effect for the entire Mississippi Gulf Coast and as far west as New Orleans.

I informed the pastor that I was going to head back to Bay St. Louis immediately after the last service for which I was scheduled. I had a premonition that the hurricane would hit

Beach Blvd., Bay St. Louis

directly in the Bay St. Louis area, and my services would be needed. Never did I anticipate what was going to happen as I drove along U.S. Highway 90 across Louisiana into Mississippi.

Highway 90 Crowded

I stopped to gas up and buy a radio battery at one of the highway stores. People were busily getting needed supplies for such emergencies. They have never truly forgotten the effects of Hurricane Betsy. The water was already starting to rise by 11:00 a.m. along winding Highway 90. There was an endless stream of cars in both directions. People with boats were trying to get them to higher ground. Traffic was bumper to bumper after I crossed the Peark River, the dividing line for the two states.

The County Jail where the crowd ended up

Many records in sheriff's office were destroyed

Eventually I got into Bay St. Louis where it was raining hard, I reached the seminary, deposited my belongings and headed for the Hancock County Courthouse on Main Street. Preparations already had begun and were continuing. Civil Air Patrol had set up an emergency communications center in the room adjoining the sheriff's communications headquarters. Later in the afternoon Adj. Gen. Walter Johnson, Chief of the Mississippi National Guard, came over to offer his men's assistance, indicating his headquarters would be in Gulfport.

I called our local Superior, Rev. Leonard Olivier, S.V.D., to tell him that it was going to be a serious storm and that I could be reached at the courthouse. I figured that everyone would be safe at our seminary because of the type of buildings. Hundreds of people from Waveland, Lakeshore, Clermont Harbor and Bay St. Louis already had evacuated to the NASA Test Site near Pearlington, Miss. in Hancock County. Lakeshore and Clermont Harbor were later leveled, and Waveland was devastated along with Bay St. Louis. About 10:15 p. m. the wind began to pick up. About 60 or 70 people gathered at the courthouse, and the women and children, including teenagers, were becoming uneasy.

Another shocking view of Beach Blvd., Bay St. Louis

Prayed in the Courthouse

Someone came and asked me to come pray. Since most of the people are of the Catholic religion, they asked me to lead them in the Rosary. We gathered in the clerk's room and prayed. After we finished, we moved everyone into the Board of Supervisors' room.

Railroad Tracks were twisted like Pretzels

190-Mile Winds

Eventually Sheriff Fred Curet thought it would be best to move all the women, children, and elderly people in the bottom floor of the county jail. By that time the winds were nearing 190 mph plus, a speed which continued for the next four to five hours with the exception of perhaps a minute let-up. We packed them into the jail like sardines. Some began to cry, while others continued to pray their rosary beads. It was pretty tense.

Meanwhile the sheriff's upper office was destroyed. Many of the records were lost or destroyed. The wind picked up one steel filing cabinet and hurled it right through the door into the corridor. Communications were lost about 10:30 to 11:00 p.m. An emergency generator eventually failed.

"Darn Scared Myself"

In the jail we tried to keep the people as calm as possible under the circumstances, but I admit I was darn scared myself as to whether the jail would survive. I am convinced more people prayed in those hours than in

Continued on Page 76

The Effects of Hurricane Camille in Our Community

by FR. CHARLES LEISRING, S.V.D.

The Lord of the elements remains standing amid ruins

A tornado swept through the seminary park but left the Statue unscathed.

On the night of August 17, 1969, the Mississippi Gulf Coast was hit by what the National Hurricane Center in Miami, Florida, called the "greatest storm of any kind that has ever affected this nation." The center of the storm, with winds of up to 210 miles per hour, passed over Bay St. Louis, Mississippi, and the two adjacent towns of Waveland and Pass Christian. Most people along the coast had taken refuge in safer areas or more substantial buildings away from the Coast. Many, however, had weathered other hurricanes, so they stayed behind to "ride this one out" but were killed by unexpected force of the winds and the twenty-foot rise in tide.

Fr. White looks at one of the Stations of the Cross downed in the park.

Three of the Divine Word Seminary buildings housed a total of 68 refugees, in addition to our community. Our Mexican Sisters were moved from their frame building to the stronger brick buildings, but their house suffered the least damage of any on the property. It was a terrifying experience as trees were uprooted or broken off in the storm outside. Fortunately, none fell on our buildings. Windows were broken and roofs were damaged on every building, but the greatest damage was done to the faculty building which lost most

Seminary billboard was smashed to the ground by the intense winds

A view from the Faculty Building roof

Thousands of tiles (and dollars) blew off the roof of the Faculty building.

More roof damage

of the tar and gravel roof. The rain which entered damaged seven thousand books in the library and stained ceilings and walls. No one was injured.

Without water, gas, electricity, or telephone, we found ourselves cut off from the rest of the world. Army helicopters evacuated the hospital and began bringing relief services. All children under twelve and the elderly who could not care for themselves were evacuated from town. Shots were administered by the health department to prevent an outbreak of typhoid and tetanus. The seminary was able to be of great service to the town by providing fresh water from an artesian well drilled by Father Matthias Christman, S.V.D., the first Rector of our Seminary.

Help began coming in gradually. The Red Cross set up its headquarters in our Gym to provide disaster aid. Within a few weeks they had provided more than a million dollars worth of aid in the form of roofing material, mattresses, stoves, refrigerators, and other household furnishings which had been destroyed by the rising waters.

All schools in the city were damaged to some extent. The first to open was our parish school of St. Rose de Lima, staffed by the Holy Spirit Sisters. St. Stanislaus High School, which is attended by our minor seminarians, opened on September 15. St. Clare School in nearby Waveland was almost totally destroyed, but classes resumed in trailers and tents.

Our swimming and fishing pier at "Sunnybank" which had been rebuilt only last year after hurricane Betsy's destruction in 1965 was destroyed

Camille's onslaught on Seminary grounds.

Getting back to normal times

The Effects of Hurricane Camille . . . . concluded

"Sunnybank," the seminary's summer home on Beach Blvd., Bay St. Louis, was demolished

What's left of "Sunnybank's" pier.

again. The two buildings on our property were completely demolished.

After cleaning up the faculty building the biggest job for our community here was cutting and removing fallen trees. The road through our property was blocked by fallen trees in four places. A lumber company is cutting our fallen trees for pulpwood. After getting our own buildings and property in respectable condition our novices began helping other families clean up their homes. This might involve cleaning out mud from floors, replacing metal sheets on roofs, removing fallen trees from roof tops, or salvaging lumber from buildings which were beyond repair.

Our seminary will soon be back to normal with roofs repaired and windows replaced and all utilities restored. Our parish of St. Rose de Lima will be affected by the economic losses to so many families in the area who will be unable to pay tuition to send their children to the Catholic school and unable to contribute to Church support. The town of Bay St. Louis may never recover from the loss of residents and businesses.

A view of one tree that survived

Even the royal palm bowed to "Camille"

It has been a grim experience for everyone in the area. Some have grown deeper spiritually by recognizing as never before the passing nature of all material things. Brotherhood and common concern has been deepened by the need to work together for rebuilding homes. With the aid of federal money and Red Cross assistance there is hope for the future.

Mission Sunday, 1969: *Poverty in the Space Age*

In an age when the world grows smaller every day, when mankind has at its disposal the resources and technology to adequately feed itself, still, nearly half the human race continues to suffer from malnutrition. The statistics are startling! There are now 3.3 billion people in the world. Of these, 2.32 billion live in the less developed countries, plagued with malnutrition, disease, and illiteracy. Three out of every four people in the underdeveloped nations do not have the minimum daily required amount of calories, protein, or fat intake. Millions of people around the globe go to bed each night hungry.

But many people suffer from yet another type of poverty: spiritual poverty —a hunger for the truth and meaning of life. Out of the 3.3 billion people in the world, two billion have never heard the name of Christ! If the people of the third world have the right to self-determination, they also have the right to hear the word of God. It is the missionary's specific task to preach this Word and to be the ambassador of God's love to the world. But you cannot preach to men who are hungry. Christ Himself fed the multitude on the mountainside. Therefore, the missionary has the obligation not only to impart the Good News of salvation, but to relieve, as much as possible, the misery of mankind.

There are 300,000 missionaries around the world. Each is involved in the tremendous task of drawing all things to Christ. But it is a task that cannot be accomplished by the missionaries alone. It includes each one of us. Our prayers, our sacrifices, on behalf of Christ's poor are necessary, and even vital, to the great missionary task of the Church.

Sunday, October 19 is Mission Sunday. Pope Paul has called upon Catholics throughout the world to join in

a day of prayer and sacrifice for the Missions. While the truly concerned Catholic will not limit his support to Mission Sunday alone, it is principally the response to this appeal which will literally mean the difference between hope and despair, between life and death for thousands. The Mission Sunday appeal allows the Holy Father to help maintain hundreds of clinics, schools, leprosariums, and seminaries in the mission world. Most of all, it enables generous missionaries to continue in their work of salvation and service to the poor of the world.

The chief vehicle for this aid is The Society for the Propagation of the Faith. The society fulfills a unique and important role in sustaining the Mission Church. It is the one organization specifically designated by the Holy Father to aid the Missions everywhere. It gives help where help is needed most.

In his Mission Sunday message the Pope made our responsibility clear! There is no room today for indifference, apathy, and spiritual selfishness. The whole Catholic community must become convinced of the necessity to spread the faith; each and every member of the Church must be aflame with apostolic fervor and missionary zeal." The Holy Father pleaded with all Christians to support this great work of the Church. "The missionary cause needs your help; it needs your love, your prayers, and your offerings," he said.

Continued on page 83

Picture Story of Hurricane Camille

Photos—Courtesy of Hancock County Port and Harbor Commission

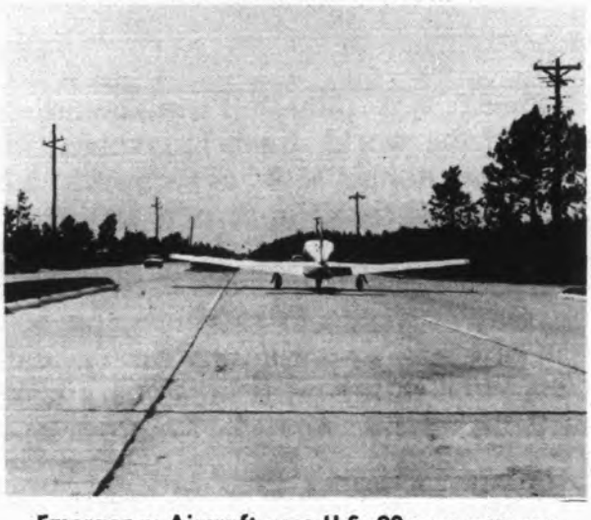
"Old Glory" Still Flies

The pictures and articles in this issue on the devastation caused by Hurricane Camille supply any imagination not bogged down in a sluggish self-interest with lively feelings of sympathy and a sincere desire to translate that sympathy into action. This fact explains the avalanche of supplies coming from the Red Cross and other organizations, as well as individuals, being sent to the afflicted areas. The motive underlying this quick response

National Guard camped outside Armory

Emergency rations given to victims outside of Courthouse, Bay St. Louis

Volunteer medical help arrives at Hancock General Hospital



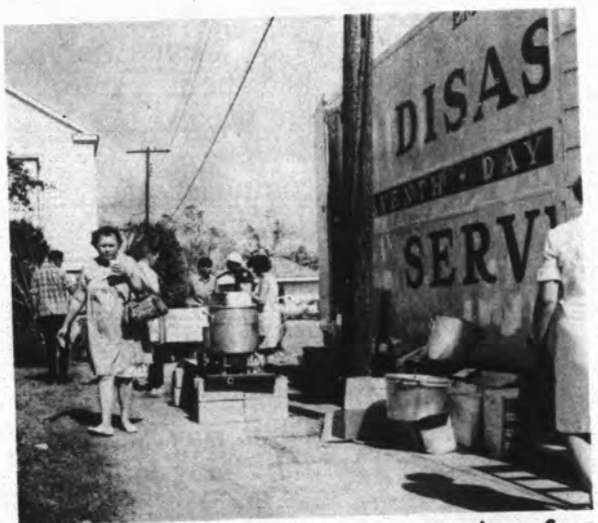
Emergency Aircraft uses U.S. 90 as a runway

Lucien Kidd, CD Director, back to camera, talks to U.S. Navy volunteers

Clean-up work continues

to help must have been a spark by the Golden Rule enunciated by Christ, "As you would the others do unto you, do you also unto them." Persons of all creeds and color came to the rescue.

The monster hurricane was, in legal terms, an "Act of God." In His Providence He allowed it to happen for some definite purpose. One of these is apparently being realized. Charity, which was becoming lukewarm because of too much attention to materialistic interests became enlivened. How true the saying, "Where God closes a door, He opens a window." Another gratifying result is the upsurge in faith in the Church itself as a medium to learn more about God and of living according to that faith.



All faiths participated in rescue operations. Seen here is the 7th Day Adventist trailer outside the County Courthouse

Trailer on lot next to Route 603 near Rocky Hill District, Hancock County

HORROR, DESTRUCTION . . . . continued from page 69

DUE to IMPROPER VENTILATION
...We are now conducting business
at our Bay St. Louis Office
...We ask the people of Waveland
to be patient while we can re-build

Only the vault left of the Waveland bank

any time of their lives. Debris flew in all directions. The courthouse was coming apart. We got both the forward and afterwinds of the storm for the entire night.

Around 5:30 o'clock Monday morning I went with Lucien Kidd, Civil Defense Director for Hancock County, and "Red" Reinike, a local construction engineer, to Mr. Reinike's property to get a small caterpillar tractor to clear the way. Eventually we got to his residence.

Now I knew what the Miami Weather Report meant when it said that Bay St. Louis experienced 90 mph winds. What would ordinarily have been a five-minute drive took well over a half hour. We got the caterpillar operating clearing a line, but that soon came to an end when a tire blew out as he tried to move the roof of a building.

A lot of cutting continues

Shock and Confusion

There existed a state of shock and confusion for the next three days. There was no water, no electric or telephone lines open. Only gas lines were open, presenting a potentially explosive situation. The only clothes

A generator, supplied by Mr. Jack Stevens, of Superior Electric, Inc., Harvey, La., got the hospital back in operation.

many had were what they had on their backs. Food supplies were dwindling.

My first impression of the end of Main street in Bay St. Louis was that an atom bomb had been exploded. Railroad tracks were twisted. All business establishments along the bay side of the street were completely destroyed with the exception of one frame building that was standing. In Waveland fire destroyed one block of Coleman avenue (the main street) while many other business places were leveled. Because of this fire rumors had spread across the country that Bay St. Louis was burning. The only thing left at the Merchants Bank was the vault.

In Bay St. Louis, the water level on the trees at St. Stanislaus High, where our seminarians attend classes, was between 5 and 8 feet above the turf, or about 20 to 25 feet above sea level. The school was badly damaged; it lost its 1,000-ft. pier valued at $75,000 and suffered nearly $800,000 damage. The

entire beach boulevard looked as if it were split in two. The episcopal Church was destroyed in Bay St. Louis. St. Clare's Catholic Church in Waveland was gutted and heavily damaged.

I went back to the seminary to see how everyone had fared. All were O.K. There were 60 to 70 refugees at the seminary the night of the storm. Trees were down all over, and the seminary buildings received heavy roof, tree and water damage.

Bodies Found

I picked up our mayor and drove him to City Hall and other damaged areas. As County Chaplain, I must explain, I was able to get in and out of areas that were sealed off. All day Monday (which lasted or seemed to last like eternity) was spent running back and forth trying to help people get water, food, and clothing. Three bodies were found Monday afternoon in Waveland, but we thought there would be many more uncovered in the wreckage. Late Monday evening Senator Nat Kiefer of New Orleans came over to offer us some assistance. I took him around so that he could get an idea what type of help we could use. I can't begin to tell you the joy that existed when one of the men who accompanied Senator Kiefer found his mother safe at the Test site, and was informed that his father was also safe.

Doctors, Nurses Help

Countless people came to our aid—too numerous to recall or name. A few would be Jack Stevens of Harvey, La., who got our hospital back in operation by bringing us huge generators, two nurses, who flew in at their own expense from New York, the Jefferson Parish, Louisiana Sheriff's Office, the Louisiana Civil Defense vans from Shreveport, the New Orleans Police Department. Doctors and nurses from Louisiana came in to aid.

Pass Christian Worst Hit

A doctor, a pre-med student and I went over to Pass Christian to set up a system of communications with the dispensaries set up by NASA doctors and to help the doctors evacuate patients to our hospital and from there to other spots via helicopters. What I saw in Pass Christian, which was without doubt the most hard hit, turned my stomach. It was something I never want to experience again in my life.

Bridge Collapses

We established communications and returned back over what was U.S. 90 across the Bay St. Louis Bridge (2 miles long), supposedly hurricane proof. Built at a cost of $8,000,000, the bridge was badly damaged. It was now Tuesday evening, and I was nearly exhausted. I went from the hospital back to the courthouse to get some fuses for the hospital and ended up sending a deputy sheriff from Jefferson Parish (County) to kill a mad dog and helping distribute thousands of pounds

HORROR, DESTRUCTION . . . . continued

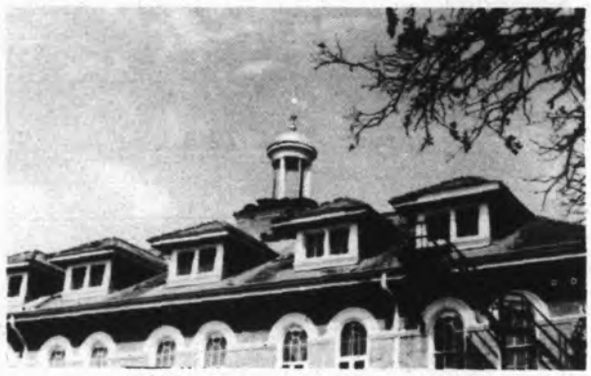
of ice brought over by two off-duty New Orleans police officers. That night I got my first short wink of sleep at the hospital, wearing surgery green.

Red Cross Takes Over

Wednesday I met with the Sheriff and the State Director of the Red Cross and made a tour of inspection and returned to evacuate patients from the hospital and elderly people. We were supposed to meet with Vice President Agnew, but we missed him.

Wednesday evening the Red Cross was officially put in charge of the whole operation. Some organization should have been designated in charge from the beginning, such as the Armed Forces. Eventually the Seabees from

Gulfport and the Army Corps of Engineers aided in recovery measures.



Two Years to Rebuild

It is estimated that it will take one or two years to rebuild Highway 90. Over a hundred million to a billion dollars are needed.

The day after the storm the American flag was raised in front of the Hancock County courthouse, a battered and totally useless structure. If this is any indication of the spirit of the people, I am confident the Coast will rise again. But it will probably take 10 years. The people would like to thank everyone across the nation who sent aid, and they ask that you pray for them and continue your aid.

GENERAL PICTURES OF HURRICANE CAMILLE

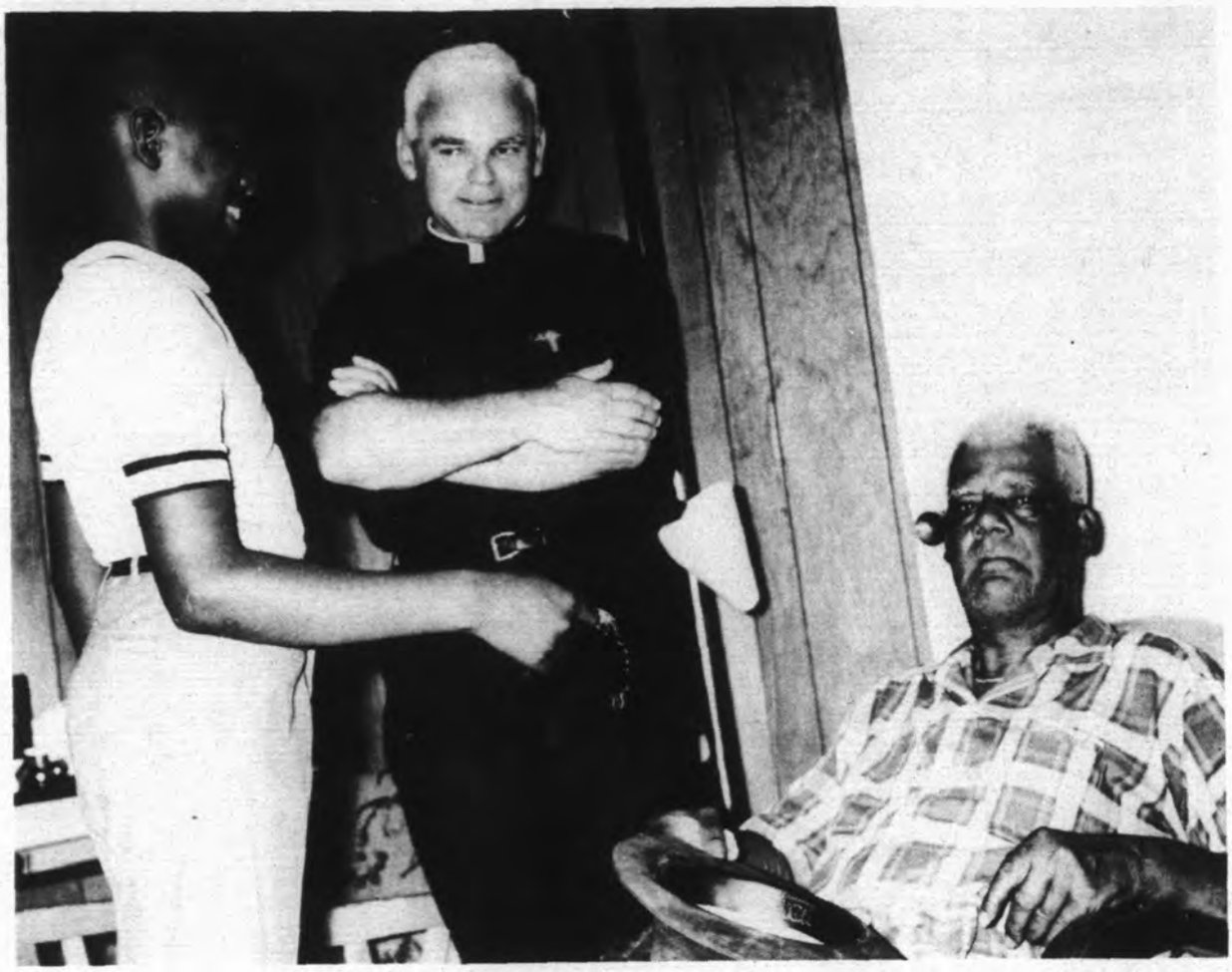
Courtesy of SEA COAST ECHO, Hancock County Newspaper

Ed Hall, Editor

GENERAL PICTURES . . . . continued

GENERAL PICTURES . . . . continued

ALONG THE DIVINE WORD MISSION TRAIL



Altar Boy of the Year and Father Wenzki, S.V.D., Pastor

BAY ST. LOUIS, MISSISSIPPI

(Divine Word Seminary)

The Sy Rosenthal Gym was one of hurricane Camille's emergency centers. Mrs. D. McLaughlin, a Red Cross official, stated that over 1300 claims were processed. Several refugees were housed, fed at the seminary during, and sometime after, the storm.

Father Jerome LeDoux, S.V.D., the author of the columns on current issues under the caption "What's Your Bag" in the CLARION-HERALD, the archdiocesan paper of New Orleans, has assumed the duties of campus chaplain to Xavier University, New Orleans, since September 1.

HOUSTON, TEXAS

The Most Reverend Wendelin Nold, Bishop of Galveston-Houston, has been pleased to honor the Divine Word Missionaries laboring in his diocese by assigning St. Mary's Church to their care. Father John LaBauve, a veteran missioner, has been selected as its first pastor.

SCOTT, LOUISIANA

Father Wenzki's parishioners are responding favorably to his earnest ap-

peal to assume a more active part in the church's affairs. Mr. Stafford Andrus is his "johnny-on-the-spot" electrician, and Charles Williams was voted as the St. Martin de Porres Altar Boy of the Year. He was awarded the coveted prize — a flashy, accurate watch.

NEW ORLEANS, LOUISIANA

St. Augustine's members are ardent supporters of their beautiful church. They have a unique method about paying. One could describe it as, "*Play* as you *Pay*." As a result, another successful "Night in Old New Orleans" was given. The provisions ran out, but not the fun.

Under the energetic management of Sister M. David, O.P., "Bethlehem House of Bread," a Christian social program is attracting attention in St. Augustine's parish where it is established. Food and clothing are distributed to the needy, and a methadone program is being arranged for the drug addicts. To crown the works of mercy undertaken, a Day Care Center will be opened in December.

JEANERETTE, LOUISIANA

In compliance with our Blessed Saviour's admonition about praying always and never becoming tired of doing so, the parishioners of Our Lady of the Rosary Church, together with the neighboring churches, have launched upon an important program called, "Dial-a-Prayer." By dialing a specific number, a recorded prayer from the Bible or a prayer formula is heard. It serves as a spiritual uplift throughout the day.

Mission Sunday: Poverty in the Space Age . . . . continued

Continued from page 73

Mission Sunday provides us with an opportunity to reach out beyond the limits of our family, our neighborhood, our known world by restoring hope and courage to many who would otherwise live in anguish. Don't let this opportunity pass you by!

The Society for the Propagation of the Faith (SPOF)
366 Fifth Avenue, National Office
New York, N.Y. 10001

Have you heard about our

MISSION GIFT AGREEMENT
(Annuity)?

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

Write to:

Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.

CUT ON LINE

Dear Father Provincial: I have $..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City ..... **State**..... **Zip**.....

(All information is kept confidential.)

DIVINE WORD Messenger

Nov.-Dec. 1969

BLACK BROTHERS

EVANGELIST FOR INNER CITY

ALONG DIVINE WORD MISSION TRAIL

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COVER

BROTHERS IN SHOE SHOP
Mending soles to gain souls.

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DIVINE WORD MESSENGER

NOV.-DEC., 1969 VOL. 46, NO. 6

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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An Electron of Inspiration

St. Bernadette Soubirous

Religious News Service Photo

Who would appreciate a head of cabbage jammed in a flower vase to serve as a decoration? Would a bouquet of roses, together with corned beef make a savory dish? Cabbages and roses serve different purposes, as is quite apparent from their usage. So, although they have the same source of origin — vegetative life, their purposes of existence are different.

Everything, everyone has a purpose in life. No thing, no person is absolutely useless. The mute stones, the verdant foliage, the myriad forms of sensitive life are in existence "to do their thing." The canticle of the three youths recorded in Holy Writ in Daniel 3; 59-81 remind us of this fact.

With human beings this fulfilling of purpose in life is called "vocation," a calling by the good God to serve a definite end in His plan. Some are called to fulfill this commitment in the sanctuary as clerics, or in the cloister or monastery as Sisters or Brothers. Clerics, Brothers, Sisters follow what is called a *religious* vocation. But there are others called to be married, to be single, to be rich, to be poor, to be sick . . . even to live unknown. Such a status may be termed the *secular* vocation. St. Paul refers to this astounding and consoling doctrine in his first letter to the Corinthians: "There are diversities of operations, but the same God Who worketh all in all. And the manifestation of the Spirit is given unto every man unto profit." (12; 6-7) Then after enumerating the various gifts, he concludes thus: "But all these things, one and the same Spirit worketh, dividing to everyone according as He wills." (12; II)

Not to follow the definite calling of God is to render oneself a misfit. A misfit causes inconvenience and even pain. Why does a dislocated joint pain? Because it is not where it was destined to be. This same truth applies to people not pursuing their vocation in life.

It is only by following our calling determined by the all-wise God that we give Him glory and make ourselves useful to society as a whole. The saints have understood this principle very well. St. Bernadette Soubirous, for instance, was always of delicate health. A visitor entering the infirmary asked what she was doing. "I am doing my work," was the reply. "What work?" queried the friend. "Being sick," was the invalid's answer. The Saint understood her vocation in life. Another devout soul, in spite of her many activities as a founder of a society, never received the recognition due her. To a friend who sympathized with her, the apparent unfortunate one made this observation: "Foundations stones of a building are often hidden and perhaps unsightly; but they serve their purpose. The good God wishes to make use of me as a foundation stone in our organization. I will try to serve His purpose." What an encouragement for many who live a life of anonymity!

Sometimes persons are uncertain as regards to their vocation. By prayer and good advice they are gradually directed on to the right path. The case of the parents of St. Therese of Lisieux shows this. He thought God wanted him to be a priest; she was convinced that the convent was to be the field of her activity. Happily both followed the advice of their spiritual directors and returned home. Unknown to each other previously, by the arrangement of Divine Providence, they met and eventually chose each other for life's partners in the married state. St. Joseph

Continued on page 100

The Religious Brotherhood

SPLENDOR IN OBSCURITY

A well-known priest who has long since gone to his eternal reward made this startling remark at the Silver Jubilee of a Brother. "If I could live my life all over again, I would be a Brother." From his vast experience he had learned to appreciate the role of a Brother in the religious life.

In general the life of Brothers is not sufficiently understood. How often a candidate failing to meet the requirements for the priesthood is told that in default of not having those qualifications he could then become a Brother! The priesthood and the Sisterhood receive more publicity than the religious Brotherhood. It has been our experience that at a religious gathering attended by the clergy, Sisters and Brothers that a speaker for the occasion will begin thus: "Your Excellency Most Reverend Bishop, Reverend Father, Venerable Sisters, and friends." Unwittingly he failed to recognize the Brothers present.

For the most part, the Brothers live a life of obscurity. But it is an obscurity illumined by the grace of God. Without fear of allowing himself to become a victim of self-delusion, each Brother can justifiably apply to himself the words of St. Paul: "By the grace of God I am what I am!"

The survey on the black religious Brothers on the whole shows progress and therefore is encouraging. The vexing problems with which this form of commitment is beset seem to assume a darker hue on account of race relations. The apparent difficulty arising from having to live in a white community is not an insurmountable obstacle if one considers what man's cooperation with God's grace can do. St. Martin de Porres emphatically proves this point and so did St. Benedict the Black (Moor) who lived years before him. As a matter of fact this black Brother was chosen to be the Superior of his community even though he was an illiterate.

What can be said about an all-black brothers' community? To our knowledge there were at least two in this country. One of them called the "Franciscan Missionary Servants of Christ the King" was started in 1948 for the Camden diocese in New Jersey; the other had Wading, River, Long Island for its field of labor. Like its counterpart, the congregations of black Sisters, an all black community of Brothers has also something special to offer to God's glory. It was probably this idea that recently prompted a religious congregation to start training their black candidates for the Brotherhood of their Society in the milieu in which these young men live; they would then be better conditioned to labor in that particular corner of the Lord's vineyard.

The urgent request of the Black Catholic Clergy Caucus for a central office for black Catholics has finally received the approval of the hierarchy. It will rest upon that organization to shoulder the burden of planning and subsiding the ways and means of fostering vocations to the black Brotherhood so that these vocations may add further luster to the religious Brotherhood — the splendor in obscurity.

BLACK BROTHERS — Continuation of a National Survey

In the recent survey on black vocations in the U.S. by staff members of DIVINE WORD MESSENGER, Father Provincials and Brother Provincials of religious orders and communities were asked to give, in addition to Negro seminarians attached to their institutions, also the number of Brothers of African descent according to the classification: (1) professed; (2) novices; and (3) postulants and candidates (combined). Summaries of the replies listed 165 professed; 23 novices; and 115 postulants and candidates. There are, therefore 303 black Brothers as members of U.S. Catholic religious communities. This total comes from 95 provincialates of 289 interviewed. (Two diocesan institutions of 127 reported a total of 5 members.)

Membership and growth. A comparison of the results of the number of Brothers of African descent today with those in the year of 1961-1962, when a similar survey was made presents the following figures:

	'61-'62	'68-'69
Professed	108	165
Novices	34	23
Postulants and Candidates	58	115
Total	200	303

A total increase of 103 or 52% in 7 years as indicated in the three categories under study. There are 57 more professed Brothers, an increase of 53% and likewise 57 more postulants and candidates, an increase of 98%; whereas there is a decline of 11 novices, a decrease of 32%. Exclusive of the foreign members, black membership in the Communities is very small — an average, among those reporting membership, is 3 with 7 being the highest number, represented in one Community, for professed membership and 19 being the highest for postulants and candidates represented in another community.

A professed Brother is one who takes the customary vows of religion, i.e., poverty, chastity, and obedience in a religious community. At first he pronounces them for a number of years. He is then said to be in *temporal* vows because it is a period of testing his vocation to remain as a life-long member of that particular group. When the time of his temporal vows has expired, and he still wishes to continue, he is allowed, with the approval of the Superiors, to pronounce these same vows for life. This act is called the taking of *perpetual* or *final* vows. The candidacy, postulancy and novitiate are three successive stages enabling one to orient himself to the desired community. The disparity of the U.S. Negro membership in the Brotherhood could be attributed to the many who decided to discontinue, as is reported by the Superiors concerning all three groups.

Major Obstacles in the Black Brotherhood. Although this investigation did not purport to ascertain the number of Brothers who left or gave up the Brotherhood while training for it, this information was volunteered by those being interviewed. It is their opinion that the fact that so many have left is not only discouraging but also thwarts honest attempts to encourage vocations for the Brotherhood among the blacks. A definite number of 50 could be enumerated, in addition to many Communities (about 21) mentioning that over the years several had left. Over half of those who left were professed, and in a few cases this happened after 10 or more years in the religious life. What reason do the Superiors adduce for this unhappy state of affairs? Of the many reasons given, these two seem to be the most prominent:

(1) Unsuited for the religious life. This factor betrayed itself in the conduct of the Brother by showing a lack

of appeal for the religious life as practiced by that particular Congregation. As a consequence, he proved to be incapable of adjusting himself thereto.

(2) Living in an all white community.

This question of adjustment constituted the major problem. In a recent caucus of black Brothers representing 50 Congregations in attendance, the Negro Brothers, themselves, felt that the means of increasing black vocations and increasing black awareness in the religious life as well as Communities stem from the need for the realization among all Catholics of the difference existing in the cultures of black and white . . . "the present system is based upon white middle-class values which literally force black religious aspirants to adopt white values at the expense of adulterating their own." (THE TEXAS CATHOLIC HERALD, July 18, 1969)

Black Brothers from Foreign Lands. Ninety-five black Brothers, mainly from Africa (e.g., Biafra, Kenya, Tanzania, Rhodesia, Zambia) are members of American Communities. Fifty-four are postulants; 4 are novices; and 37 are professed. These Brothers working in their homeland were found to belong to three religious Congregations which do not have any American Brothers of African descent. The Congregations of which these Brothers are members have mission fields in foreign countries; and these missions are affiliated with provinces in the U.S.

REFLECTIONS OF BLACK VOCATIONS AS SEEN IN COMMENTS

With the hope that comments from superiors answering our questionnaires would suggest new approaches to the solution of the pressing vocation problems, the following direction was given: "Space has also been provided for any comments you may wish to make on the present vocation situation in reference to the black community . . . Your sending back the questionnaire with the word, NONE will serve our purpose adequately."

Out of the 380 replies to the questionnaires of 430 mailed, 208 opted to return the forms without comment as to whether they had black seminarians and black Brothers, or declined to report. The statements received revealed: (1) reasons or excuses for not having any; (2) prayerful regrets for not having any; (3) regrets for having lost the ones once had; and (4) suggestions or proposals. For the most part the comments expressed regrets at not having any Negro seminarians, and professed and postulant Brothers and stated that they are welcome. Others comments reflected the need for black vocations and proposed suggestions by which something could be done to improve the situation. The following statements selected may be useful when weighing the possibilities of vocations.

1. We have placed a Negro Brother on our formation board for next year. His presence there should help in fostering and encouraging an Atmosphere for vocations.

2. Helpful procedures seem to us to be functions of the general need for new efforts in regard to the entire community — happily our Province will shortly launch a comprehensive attack upon the general problem.

3. We have scholarships available for qualified youngsters, and we are working much more closely with inner City to find qualified people.

4. We are deeply conscious of and involved. We are closely affiliated with a divinity school. Any suggestions?

5. We are a high school. We are starting a more definite Vocation Program for black U.S. students. There is a problem of adjustment which we are beginning to cope with successfully.

Continued on page 97

Josephite Dream Realized

FATHER PHILIP LINDEN, S.S.J. . . . *another priest*

It was not only Dr. Martin Luther King of revered memory who had a dream of future glory for his people.

THOU ART A PRIEST FOREVER

Long before him the Josephite Society also had a dream — the conversion of the Negro in America. That prophetic vision, like Joseph's of Egypt, once again entered the realm of reality when Father Philip Linden, S.S.J. became a priest. He was ordained in St. Anthony's cathedral in Beaumont on May thirty-first.

A native of Port Arthur, Texas, the young priest, together with his parents, Mr. and Mrs. Philip Linden has been a parishioner of the Sacred Heart Church. This parish is in charge of the Josephites who, under God, also nurtured the divine calling of the Reverend John Dauphiné, of the Society of the Divine Word, now pastor of St. Joseph's Church in Broussard, Louisiana.

FIRST BLESSING BESTOWED BY NEWLY ORDAINED FR. PHILIP LINDEN UPON BISHOP VINCENT M. HARRIS.

BINDING—CONSECRATION OF HANDS

After attending the parochial elementary and high schools, Father Linden entered Epiphany Apostolic College in Newburgh, N. Y. in 1959. He then pursued his studies in St. Joseph's Seminary in Washington, D.C. in 1961.

FR. LINDEN BESTOWS HIS FIRST BLESSING ON HIS MOTHER AND FATHER, MR. AND MRS. PHILIP LINDEN, SR.

During the summers of 1967 and 1968, Loyola University of Chicago was the scene of his quest for knowledge; and it was there that he obtained a Master's degree in urban studies. While in high school, the neo-presbyter was a member of the 1959 state AA high school championship team. Thus Father Linden comes to assume his priestly duties well endowed and fully equipped. Like David of old, may his parishioners or students sing his praises for praiseworthy achievements. "Saul slew his thousands, and David his ten thousands." (I Kg. 17;7)

Motivating Force Behind Martin Luther King, Jr.

Editor's Note: submitted by CBS Radio Network News. "The World of Religion" is written and produced by Larry Nathan.

"Christ was the first and Gandhi the second most significant influence upon Martin Luther King,": remarked Coretta King, wife of the slain civil rights leader. Mrs. King was interviewed by CBS News Correspondent Mike Wallace on the occasion of the 100 anniversary of the birth of Mahatma Gandhi, for "The World of Religion" broadcast Thursday, October 2, on the CBS Radio Network.

"My husband studied very closely the life of Gandhi, and especially the Hindu leader's techniques of non-violence. In embracing Christian love, my husband realized that love can be meaningless unless translated into action. Gandhi accomplished this feat," she said.

Mrs. King, whose husband was killed in 1968, has written a book about his struggles and successes, called "My Life With Martin Luther King, Jr." In the broadcast interview, Mrs. King referred to this manuscript and recalled with fondness her Sunday morning breakfast and meditations with her late husband.

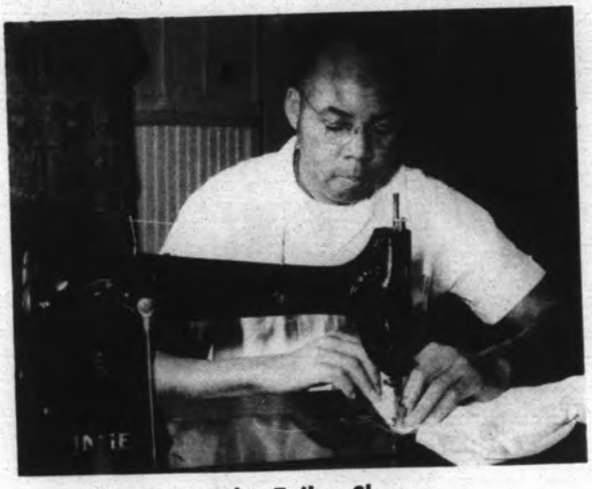
"One of the most meaningful moments was the Sunday morning meditation. On that day, we always managed to have breakfast together when he was in town. I would always insist that he come to breakfast, even though he would be preparing a sermon, for it would create the feeling of oneness. He would pray for the world, and primarily the children in it, to have an awareness of life and of those less fortunate. Then, my husband and I would go to Church and worship. It was this way of life that helped to sustain us," Mrs. King concluded.

DR. KING, TOGETHER WITH FATHER LaFARGE, RECEIVES AWARD. Religious News Photo

Happy Days in the Service of The Lord

Solace in Prayer "Come to me all ye . . ."

In the Laundry



In the Tailor Shop

Mending Rosaries

Collecting Stamps

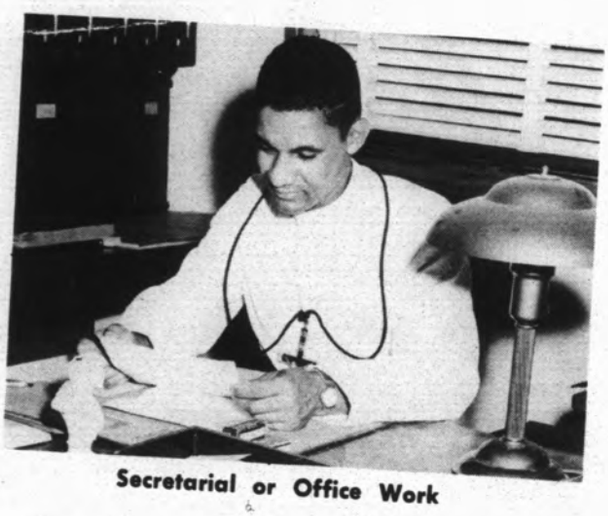
(Continued)

Book Binding

Gardener

Dairy Laborers

At Leisure



Secretarial or Office Work

Evangelist For The Inner City

By DIANE SCHADED

From the *Texas Catholic Herald*

Submitted by FR. JOHN LABAUVE, S.V.D.

When Father John Nathan LaBauve, S.V.D., assumed duties Sept. 6 as pastor of St. Mary's parish, Houston, he became the first Divine Word priest assigned to the Galveston-Houston diocese.

A member of an international missionary order of more than 5,000 priests and Brothers, Father LaBauve has been a priest for some 18 years. His work has ranged from serving in communities of Negro sharecroppers in Louisiana and Mississippi to street preaching in the ghettos of Pittsburg.

The six-foot, three inch native of Louisiana's Evangeline country has an interesting heritage. "My dad was French and American Indian, and my mother was African," he said. At 46 the stately yet athletic Father LaBauve could easily pass for a member of a pro football team. But his "game" has been played as an evangelist among people — the country folks as well as the ghetto-plagued.

"Service to people is the core of the priesthood — working for people," he said. "Unless we priests really serve, the sacrifices we make of personal families don't make sense. I believe the only way a priest could lose his love for his priesthood is not to have had the experience of integrating the social needs and the spiritual needs of people."

His French name LaBauve means the fishnet or the dragline, and he has been just that, drawing people together and to Christ throughout his years as a priest.

Following his ordination in 1951, he started out as an assistant pastor in Immaculate Heart of Mary parish, Lafayette, La., the largest Divine Word parish in the country. He also took care of a mission of 700 Negro sharecroppers in nearby Mouton Rouge.

Fr. LaBauve greeting people at Civil Rights Conference 1964.

During the years, he not only ministered to the spiritual needs of his parishioners, but he also established a credit union; revitalized the National Association for the Advancement of Colored People, and with a group of other people helped to get the University of Southwestern Louisiana integrated even before the 1954 Supreme Court ruling on integration.

Later, at Cottonport, La., when his Sunday collection plate totalled four to five dollars, he devised a means of raising money for the parish by buying a dairy freeze machine and making and selling ice cream for athletic events and bazaars. "We had the number one concession stand in the entire area," he recalled.

Then came the five years in Mississippi at Mound Bayou in the northern part of the state. It is the largest all-Negro town in the U.S., comprised of descendants of the ex-slaves of Jeffer-

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CORRECTION:

In the July-August issue of DIVINE WORD MESSENGER, Fr. Gene R. Wilson, C.PP.S., was cited as being the first black pastor in Ohio. Rev. Allen Simpson before his untimely death in 1968 served as co-pastor in Kent and later as pastor of St. Peter of the Fields, Rootstown, Ohio.

Evangelist for The Inner City (Continued)

son Davis and his brother who owned the Davis Bend Plantation near Vicksburg. In Mound Bayou, Father LaBauve organized a School of Christian Leadership which was a camouflaged name for an area school to educate the Negroes so that they would be eligible to vote. "In St. Gabriel's school, we explained the constitution of the U.S. as well as the constitution of Mississippi to enable the Negroes to vote," he said.

Following his work in Louisiana and Mississippi, Father LaBauve was appointed director of the Southern Mission Band of the Divine Word Missionaries and preached revivals, Christian renewals and missions. Then in 1961, he was invited by the now John Cardinal Wright, Bishop of Pittsburgh, to do special mission work — street preaching. "We went into the Negro neighborhoods, but not without advance publicity and not without the permission and approval of the pastors in the area," Father LaBauve said. There were 13 of us priests — I was the only Negro — and we preached six nights a week in rounds of threes on any subject. But out of a thousand questions we were asked, only three were about race."

It was during his year and a half in Pittsburgh that he received the 1962 annual Brotherhood Award of the National Conference of Christians and Jews for the Pennsylvania, Ohio and West Virginia region. Later that year at the invitation of Archbishop Paul C. Schulte, he continued his work in Indianapolis, Ind., conducting inner-city missions and revivals and counseling.

Another five years in the Hoosier state, he returned to his order's southern provincial headquarters in Bay St. Louis, Miss., and from 1967-1969, served as public relations director, vocations recruiter, and preacher of missions.

Spreading the Faith
The lay Apostle with part of his family.

"I am basically an evangelist though," he added. "I've always had a secret yearning to preach. I remember the comment of a listener following one of my street preaching stints in Pittsburgh who said, 'The Catholics have put a Roman collar on a Baptist preacher.' And you know, it's true," Father LaBauve concluded.

Father Bourges gives instructions.

Black Brothers — Cont.

6. Why not offer tuition scholarships (non resident) for black students interested in a liberal arts education? Would seem to offer benefits with the black community and the seminarians.

7. Regret we have none. Have had only a few in the past but none persevered. As an ex-vocation director I feel vocations should and do come from those with whom you work. We have no apostolate to the black community. We will have a black parish soon. That should help.

8. Not because we are against them. Our experience with candidates have not been encouraging. There seems to be a lack of stability which to my mind, poses the problem if Negroes should be given the chance to lead the religious life, they should not take perpetual vows.

9. I regret to inform you that we have, as yet, no Negro scholastics or priests. We had only candidates who dropped out months ago. We hope with integration in all our schools to be able to attract more Negro youths in the future.

10. "None." Why? To my knowledge none applied. Why did none apply? I will study this in depth.

RECAPITULATION

The growth in black vocations has not been instantaneous. Over seven years the increases in the major seminarians student body are 103% and the black Brotherhood 53% and 98%, respectively, for the professed and postulants. Today there are more students attending the diocesan schools in preparation for the diocesan priesthood in preference to the Religious, than at any time in U. S. Catholic history.

Problems in black vocations persist. The outstanding one as evidenced from the survey stems from the number who fail to go through. The other momentous problem has been voiced by Frater James, a black seminarian in theology. In the MISSISSIPPI REGISTER of May 22, 1969, he observed: "Past rejection of black candidates for the priesthood and religious orders is still taking a toll of Negro vocations." He further states that recruitment has to be reorganized, and new means have to be tried; he thinks the crisis of black vocations will ease if there is proper leadership.

It is hoped that the contributions to the study of black vocations might be helpful in the future planning and evaluation of the development and encouragement of Negro candidates. Expressions of a desire of black vocations, which at one time had been a taboo, are now serious and prayerful.

Members of the DIVINE WORD MESSENGER staff again thank the superiors for their cooperation.

Rev. William J. Kelley, S.V.D.
former Editor

Rev. Paul Kuhl, S.V.D.
former Business Manager

Rev. Geo. G. Wilson, S.V.D.
Editor

Rev. John Gerding, S.V.D.
Business Manager

Monks at work for their Daily Bread

Profiled by HIS WORD

By SISTER MARY SAMUEL STEFFEN, O.S.F.

Sr. Mary Samuel Steffen, O.S.F.

RELIGION PURE AND UNDEFILED BEFORE GOD THE FATHER IS THIS: TO GIVE AID TO ORPHANS AND WIDOWS IN THEIR TRIBULATION, AND TO KEEP ONESELF UNSPOTTED FROM THE WORLD.—*St. James,* 1-27

. . . to give aid to orphans and widows . . ."

Eighteen centuries after he recorded those words, St. James must have rejoiced to see them literally walk the streets of lower Manhattan on the legs of a humble black man who founded and financed the first orphanage in "Little Old New York." Perhaps the most striking aspect in the life of Pierre Toussaint, several generations removed from his obscure slave ancestry and no relation to his contemporary namesake, Toussaint l'Ouverture — the Haitian Military leader of royal African lineage — is that such a serene person should emerge from an environment so volatile in a time so tempestuous.

Haiti in the late 1700's was chaotic. A land of great tropical wealth was being exploited for French landowners by imported workers. Unlike most plantation owners, the Berard family of L'Artbonite Plantation was Christian in their care for the slaves, even though the logic that brought the blacks to Haiti was a distorted Christianity. With a flourish of trumpets and with a religious solemnity, Louis XV of France promulgated the tidings that Africans should be saved from the superstitions of their dark continent and be brought to the island paradise of Saint Domingue (Haiti) where they would be converted to Christianity. While thus being saved, these "beneficiaries" would bring revenue to France by their cheap labor. Soon every plantation numbered its slaves in the hundreds and some in the thousands. Practically speaking, exploitation was the only motive most landowners knew. Under the care of the truly Christian Berards, however, we find exception. These good people stimulated the gentle personality and quick talent of Pierre Toussaint and the other members of his family.

Intermingling of black and white blood was frequent, and thus a whole new class of people developed — people neither black nor white, neither masters nor slaves, with distinctions

more than the blacks but less than the whites. In time, the slaves and the mixed people became so populous that the whites in their midst were few indeed. The stage was set for a bloody insurrection. Curtain time for the Berards came in 1787. Monsieur Berard with his wife and her two sisters made their exit Northward. Several family slaves, including the twenty-one year old Pierre and his sister Rosalie, accompanied the refugees on this flight to freedom. After Master Berard found comfortable quarters for his loved ones, he entrusted them completely to the blacks; he then returned to protect the family holdings in Haiti. He found that the revolt had been escalated during his absence and that no property or life was safe in his homeland. As for the little group secluded in the newly-established United States, there were many adjustments to make. But the ever faithful Pierre had taken up the art of hair dressing so that he might be available whenever Madame Berard was in need.

". . . to give aid to orphans and widows . . ." came alive for Pierre much sooner than he expected. While making his rounds as a professional hairdresser he was kept somewhat informed about conditions in Haiti. It was a day filled with heartache when he learned that his young master had succumbed to illness resulting from the pressures of revolution. If the faithful servant felt depressed by Monsieur Berard's untimely death, then how much more so, the young widow. In spite of Pierre's constant attention, Marie Berard's melancholy increased with the years. Eventually a degree of comfort entered the scene in the person of Gabriel Nicolas. This accomplished musician — also an exiled Haitian — knew what it meant to "lose fortune and friends in one swift blow." During his years of exile Gabriel's talents were in constant demand, and he was in contact with the French refugees — a situation which acquainted him with Madame Berard's grief. His sympathy was appreciated, and Marie Berard became Marie Nicolas on August 1, 1802. The newlyweds asked Pierre and Rosalie to remain in charge of the household. Monsieur and Madame Nicolas needed not only Pierre's money on which to live but, more vitally, his sturdy faith.

". . . to keep oneself unspotted from the world . . ."

A gracious blend of contemplation and action distinguished the life of Pierre Toussaint. Each morning found him at the six o'clock Mass in Old St. Peter's Church on Barclay Street. Throughout the long day which kept him working until midnight Pierre "wore many hats." Concern for the needy was his identification. It was almost aximotic to tell the distressed "Go to Toussaint." This advice was frequently given during the early 1800's when disease, like a dampness, clung to the streets of New York and anxiety quickly turned to panic as the word "plague" spread. No barricades blocked the path of Pierre's mercy as he dispensed his gifts — material or charmismatic — according to anyone's particular needs. Once, when a friend asked Pierre what he said to comfort a lady whose home was broken by death, he answered: "Nothing. I could only take her hand and weep with her, and then I went away. There was nothing to be said."

". . . to give aid to orphans and widows . . ." Records show that Pierre purchased freedom for others but never sought to secure this gift for himself. And yet other records divulge that Madame Nicolas granted independence to her faithful servant in a pretentious document dated July 2, 1807. Shortly after this ceremony the grateful lady closed her eyes forever. Several years later, on May 21, 1811, Pierre presented his sister Rosalie with a legal document which spelled freedom to her. Even though the grateful girl could not read the formal message, she knew

what the certificate meant. She looked at her wonderful brother and said, "Thank you, Pierre." Her mind raced over all those years when Pierre had "faithfully, secretly, saved a little of his pay each week, putting it aside patiently toward the day when he might buy her freedom." Now Rosalie could look ahead to her wedding day. Fortunately, neither Rosalie nor Pierre could foresee that the young girl's marriage to Jean Noel would be of short duration. When that happy union was terminated by death — tuberculosis, complicated by childbirth — Pierre assumed full responsibility for his frail little niece. This burden was shared by Juliette whom he had married after the death of Madame Nicolas. The orphaned Euphemia was theirs in a truly special way. Besides this very personal obligation the Toussaint home became shelter for neglected black children. Pierre managed to finance this charity and support a larger home for orphans because the hairdressing profession netted a considerable income. He was called upon to groom the children of the Bancel family — a distinguished relationship which had been members of the royal guard of Louis XVI in France. Pierre also entered the fabric of another famous relationship, that of the Schuyler and Hamilton families. Years later, Peter Schuyler who had lived all his life in close association with many of America's renowned personalities, looked back over his life and made a remark about Pierre which was repeated so often that it became a legend! "I have known Christians who were not gentlemen, gentlemen who were not Christians — but one man I know is both, and that man is black."

Eighty-seven years of unflagging service is our record of Pierre Toussaint's faith-response, St. James may well be proud of his walking definition of religion.

Inspiration — Cont.

Benedict Labre was, to all intent, destined to live a very austere life in one of the religious orders of his day. After having made several attempts to live as a member of the Cistercian Order, he finally found himself content as a pilgrim traversing Europe. His vocation was to be in the world, but not of the world.

To follow one's vocation whether religious or secular requires a spirit of sacrifice, a spirit of zeal and a spirit of detachment. On Christmas day, Our Divine Master came on earth to follow His vocation. By His life He showed how this three-fold spirit should enliven and enrich our calling in life.

Have you heard about our

MISSION GIFT AGREEMENT

(Annuity)?

For Information write to:
Father Provincial,
Divine Word Missionaries,
Bay St. Louis,
Mississippi 39520.

Dear Father Provincial: I have $ ..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

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State ..... Zip .....

(All information is kept confidential.)

NEW GROWTH IN AN OLD AREA

The apostolic spirit is far from being on the wane in the Holy Ghost parish, Jackson, Mississippi. A Father of a large, poor family has been instrumental in bringing 17 persons for instruction. The secret of his admirable zeal stems from his daily practice of rising at 5:30 a.m. and reciting the Rosary before setting out to work.

From the gratifying report of the energetic and equally zealous pastor Father Anthony Bourges, it would seem that a second spring of spiritual growth has set in. The August 1969 statistics present the following very pleasant picture: 911 parishioners; 86 baptisms; 15 marriages; 63 converts, and 18 under instruction. In this grand harvesting of souls, he is aided by 7 Missionary Sisters Servants of the Holy Spirit and 4 lay teachers who exert their salutary influence on the 250 pupils in the school.

Is it then any wonder that Father has to build a new Church? But while he and the parishioners are high as far as the apostolic spirit is concerned, they are low in funds. Donations are welcome. They will be gratefully acknowledged by:

Rev. Anthony Bourges, S.V.D.
Holy Ghost Rectory
1151 Cloister Street
Jackson, Miss. 39202

Aurevoir to Father Powell

Theodore Maynard entitled his biography of St. Frances Cabrini, "Too Small a World." One might apply this meaningful phrase to Father Elmer Powell. It would seem that his world of activities can be estimated as too limited to adequately engage the forces emanating from his pleasant personality and, as it were, boundless energy.

From the post as editor of the DIVINE WORD MESSENGER he was catapulted into the international services of the Superior General as his secretary particularly for the English section. The call to be involved in foreign missionary work lured him to Ghana. After a year there, St. Paul the Apostle's parish in Baton Rouge welcomed him with open arms. During his pastorate there, he, in turn, armed the parishioners with the practical Means of combating the evils besetting the youth — the Catholic Community Center.

An idea of the great esteem in which Father was held can be gathered from the fact that he was the only priest ever to serve as president of the Baton Rouge Area Ministerial Association.

Father Powell, S.V.D., receives check of $500.00 for Center.

He left November 1, to become vice-director of St. Peter's Pontifical College in Rome. We wish him continued success in this new field of labor for souls.

ALONG THE DIVINE WORD MISSION TRAIL

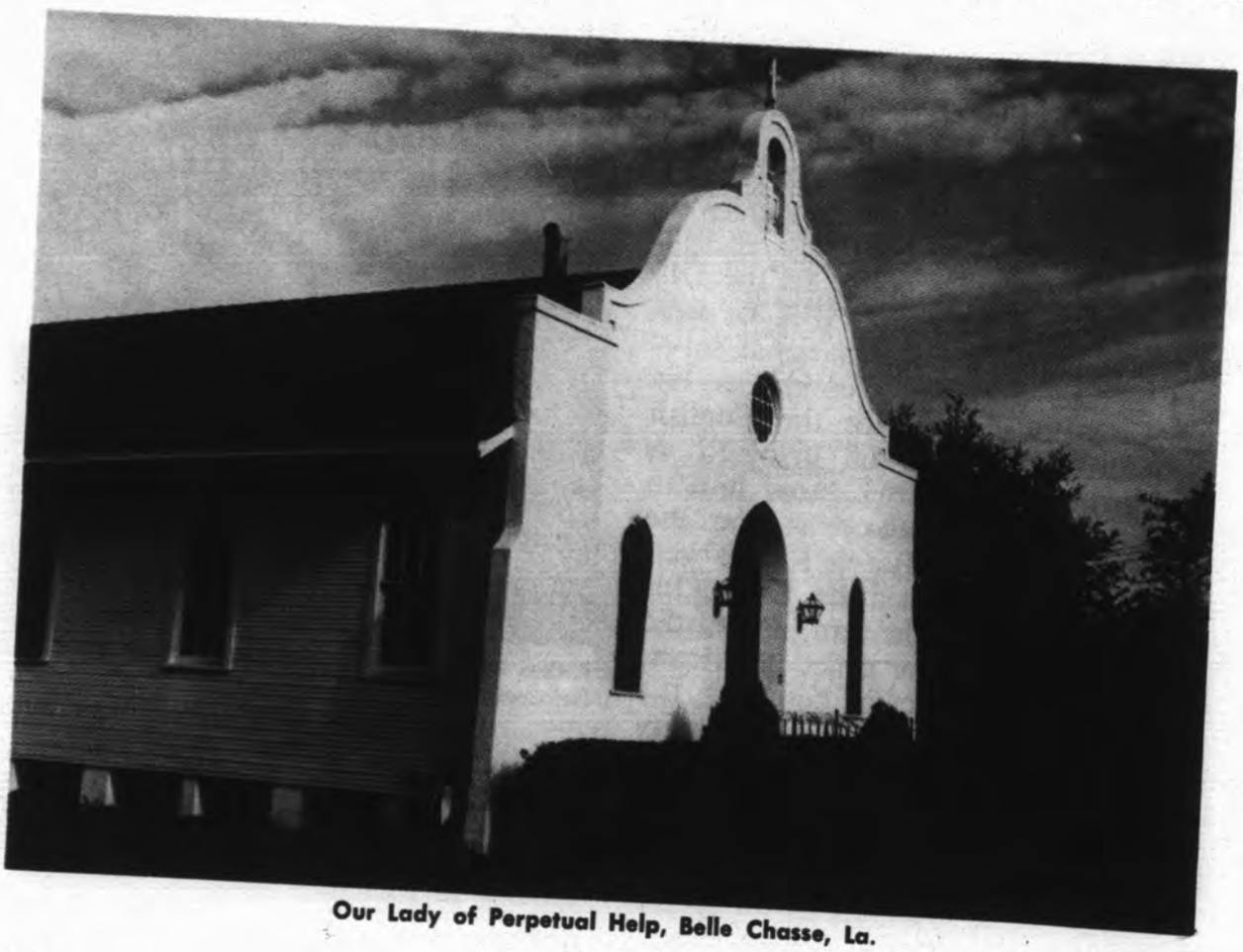
Like their patron St. John Vianney, the parish priest of Ars, our missionaries also have fund-raising schemes. St. John was concerned about his orphanage; our priests are interested in the maintenance of their churches and schools.

Father Gootee, the pastor of Our Lady of Perpetual Help in Belle Chasse, La., was therefore highly satisfied with the proceeds of the annual church fair — the first to be held on the church's grounds. The growing school needs a "cafetorium," and the parishioners have rallied to this worthy cause.

At Davant, La., Fathers Arthur and Jerome Haines' annual fair, highlighted with a well-attended ball game, came off also with gratifying results.

At Bay St. Louis, Miss., Father Heffner, the pastor of St. Rose's Church, was quite content, not only with the out-come of the annual fair, but also with the "mini-fair," which was a one-day affair.

Since Our Blessed Saviour said "man does not live by bread alone," our missionaries, like St. John Vianney, are more sollicitous about the spiritual uplift so desperately needed by the people. For this reason, Father Masters, the associate pastor of Our Lady of Perpetual Help Church in Belle Chasse, in the spirit of emulation of the pastor's zeal has assumed the duties of chaplaincy to a local organization. At Devant the Fathers have persuaded a community of Dominican Sisters to conduct CCD classes on Saturdays, twice a month. Two weeks during the summer were devoted to a vacation school. At St. Augustine's in New Orleans, Father Theriault, the pastor,



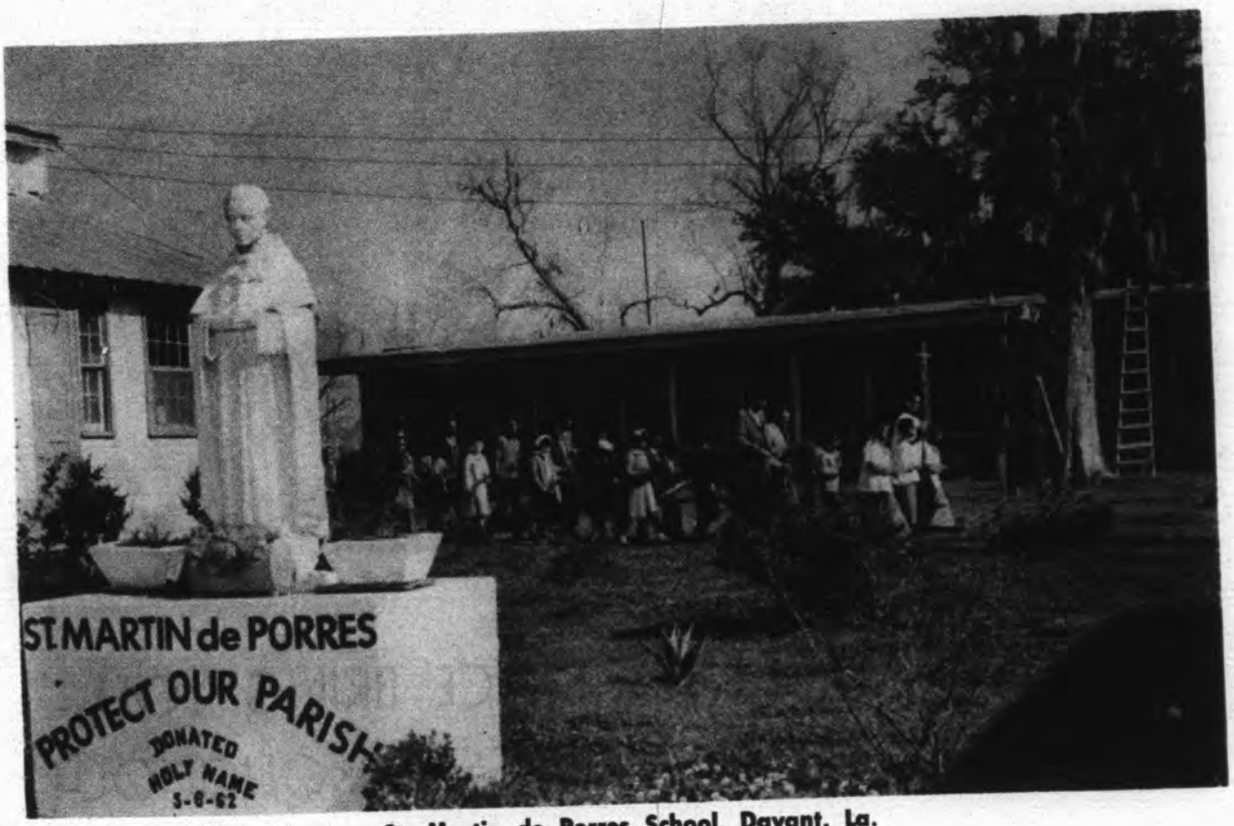
Our Lady of Perpetual Help, Belle Chasse, La.

and Father Lee, his associate pastor, have an enrollment of about 200 pupils for the CCD classes. Of these, 20 are from the junior high school and 25 from the senior high school. Like a big "catch" this number of high school students is very encouraging because these youngsters are hard to get and to be kept interested. The recent census taken proved a help in this "haul." The religious program at St. Rose parish in Bay St. Louis, Miss., is proceeding along smoothly according to the pastor, Father Heffner. The Missionary Sisters-Servants of the Holy Spirit are in charge.

CCD Class Posing for Teacher

In Baton Rouge, La., St. Paul's Center has been from its beginning a practical demonstration of the ecumenical movement now prevalent in Christendom. Father Powell's departure for Rome to undertake other important matters will not leave a void. As in the Bible we are told that the mantle of the prophet Elias fell upon his successor Eliseus, so that the blessings obtained from God by the departing zealous pastor will rest upon his chosen successor.

At Divine Word Seminary, Bay St. Louis, Miss., four novices became members of our Society some time ago, and 27 college graduates began their year of novitiate — a sort of spiritual "boot-training." The school year began with 28 high school students.



St. Martin de Porres School, Davant, La.

INTENTIONAL SECOND EXPOSURE

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St. Martin de Porres School, Davant, La.

THE STAFF OF THE DIVINE WORD MESSENGER,

THE FATHERS, BROTHERS, AND SEMINARIANS

OF THE

DIVINE WORD SOUTHERN MISSIONS

EXTEND TO ALL — our readers, friends, and benefactors

A BLESSED CHRISTMAS SEASON

MAY THE PRINCE OF PEACE BRING YOU
PEACE, JOY, AND HAPPINESS THROUGHOUT
THE
NEW YEAR